

तमसो मा ज्योतिर्गमय

SANTINIKETAN
VISWA BHARATI
LIBRARY

274.3

B44

Prayers Public and Private

Prayers Public and Private

BEING ORDERS AND FORMS OF PUBLIC
SERVICES PRIVATE DEVOTIONS
AND HYMNS

COMPILED WRITTEN OR TRANSLATED

BY THE

MOST REV. EDWARD WHITE BENSON

SOMETIME ARCHBISHOP OF CANTERBURY

EDITED BY

THE REV. HUGH BENSON

LONDON
ISBISTER AND COMPANY LIMITED

15 & 16 TAVISTOCK ST. COVENT GARDEN

1899

Printed by BALLANTYNE, HANSON & CO
London & Edinburgh

PREFACE

AFTER my father's death in 1896 it was suggested to me by Mr. Ridge, his domestic chaplain, that it might be of interest to collect and publish the offices drawn up by my father for use under various circumstances ; and from papers which Mr. Ridge gave to me, and from others, some sent to me by friends and some in his own books of devotion, the following volume is compiled.

It cannot be but that such a book should appear miscellaneous, consisting as it does of both public and private prayers, and to have no definite line of congruity tying it all together ; but there will be found in it, I think, the unity of a mind that was inspired by intense private devotion, guided and restrained by the true liturgical spirit. My father's love for liturgical study and hymnology was life long. In 1848 he writes : " About canonical hours I keep them pretty regularly, but the college hours are very inconvenient for it." And at school he also observed them. Again in 1885, writing to Canon Leigh Bennett on the subject of the hymn-

book he had drawn up when Master of Wellington College, he says: "The conception of the book, as you so well put it, had been worked at when I was at Rugby, long before I ever thought that it would be fashioned into a book for use under my own rule. It was the *defrutum* of a great plan far too ambitious to get beyond the beginnings of the index, which had to be made first, of a Thesaurus which was to contain all hymns and all translations on the outline of the Church year. The outcome was to be a prayer-book completed as Cranmer wished to complete it, while lamenting that his skill was not sufficient to render the hymns. . . Do forgive my writing so long a letter about such a personal subject, but Hymnologia was such a dear matter to me once, and it is so delightful to see that you have penetrated the thought of the book which I could so imperfectly carry out, and which I believe to be the real liturgical use of hymns, that I have been betrayed into mere egotism."

There are three main divisions of the book:

(1) *Public offices and prayers drawn up or translated and adapted by him.*—These cover a large period of his life, one or two dating back as far as his life at Wellington, but the majority taking their occasion during his successive occupancy of the Sees of Truro and Canterbury. I have annotated these where necessary, with regard to circumstances, sources of prayers, and the like. Some of them have merely occasional interest; others, for example the

Carol Service for Christmas Eve or Day, and the Greek Litany, of both of which he was particularly fond, might be found useful for practical purposes.

(2) *Private Devotions*.—Nearly all these are taken from an interleaved Book of Common Prayer which is in my mother's possession. They are drawn from various sources: the Greek prayers, as will be seen, chiefly from the Pastoral Epistles and other parts of the New Testament; the "Secreta" in the Communion Service both from Latin and Greek rites and elsewhere; and other devotions from other sources. These, too, I have annotated when necessary as far as possible. Included under this head also are a few meditations, or aphorisms, also taken from his interleaved prayer-book.

(3) *Hymns*.—Nearly all these are in the Wellington College Hymn-book; one or two written for special occasions were privately printed. They bring out, I think, his peculiarly strong grasp of the nervous genius of the English language; and the translations appear especially successful in the highest sense of rendering not only, and not always, idiom for idiom, but character for character. The translation of the *Dies Irae* is a good example of what I mean. My father's love for the Church was intense; the very accent of her voice, her turns of phrase, in which she speaks or sings, were dear to him, and he strove to interpret them to her English children over whom God had set him.

The words at the end of the book are the conclusion of the last prayer he said in this world. •

I have to thank very many for their kindness in assisting me in the compilation of this book. It is impossible to name them all here; but I would especially express my gratitude to Canon Wordsworth, Rector of St. Peter's, Marlborough, who has allowed me to send the proofs to him for revision, and to the Reverend Walter Frere, of the Community of the Resurrection.

In conclusion, I would beg all those who read this book to remember in their prayers him whose prayers these are.

HUGH BENSON.

HOUSE OF THE RESURRECTION

MIFFIELD

Feast of St. Mark, 1899

CONTENTS

Orders and Forms of Public Services

	PAGE
WELLINGTON COLLEGE	
Collect of the Foundation, and Commemoration of the Duke of Wellington	17
Grace before and after Dinner	20
Form of Prayer to be used on Week-Days at the Sanatorium	21
LINCOLN MINSTER	
Form of admitting a Chorister	25
SCHOOL CANCELLARY, LINCOLN	
Form of Service for the Admission of Students to the Theological School, Lincoln	28
Order for a Late Evening Service, and Special Forms of Prayer	39
DIOCESE OF TRURO	
At the Burial of the Dead with the Offices of the Church in Unconsecrated Ground	55
Office when that in the Book of Common Prayer may not be Used	57
Office which may be used in any other Case	57
Intercession for Sunday Schools [Truro, 1879]	58
Girls' Friendly Society: Form of Admission of Associates and Members	60
Day of Intercession for Foreign Missions and of Rogation or Prayer for God's Blessing on the Produce of the Year	66
TRURO CATHEDRAL	
Form and Order of Laying the Foundation-stone	72

	PAGE
TRURO CATHEDRAL	
Order for the Consecration of the Cathedral Church of the B.V.M. of Truro	80
Daily Prayers for the Workmen	102
PRAYER USED AT DEDICATION OF CHURCHES	102
PRAYER FOR MAINTENANCE OF RELIGIOUS INSTRU- TION (TRURO)	103
PRAYER FOR USE IN THE VACANCY OF THE PRIMACY	103
PROVINCE OF CANTERBURY	
Form of Prayer under present Anxieties, May 1885	105
Prayer for Convocation	108
A Form of Thanksgiving and Prayer to Almighty God upon the Completion of Fifty Years of her Majesty's Reign	110
Form of Prayer for the Centenary of the Colonial Episcopate, August 12, 1887	116
The Form and Order of Laying the Foundation-stone of the Church House	118
The Form and Order of the Opening of the Church House	122
ARCHBISHOP'S MISSION TO THE ASSYRIAN CHRISTIANS	
Short Office for Meetings of Friends, Helpers and Committees	127
NOVATE NOVALE	
Manual of the Society of Mission Clergy of the Diocese of Canterbury	135
NINE LESSONS WITH CAROLS : FESTAL SERVICE FOR CHRISTMAS EVE	143
A LITANY, CHIEFLY TAKEN FROM THE LITANIES OF THE GREEK CHURCH	148
COLLECT FOR THE DEDICATION OF AN ALTAR-CLOTH IN LAMBETH PALACE CHAPEL, WHITSUNDAY, 1884	155
PRAYER DURING EPIDEMIC OF INFLUENZA, JAN. 1892	156
ON THE OCCASION OF THE STONE-LAYING OF THE MISSIONS TO SEAMEN INSTITUTE, POPLAR, BY THE DUKE AND DUCHESS OF YORK, OCTOBER 9, 1893	157

Contents

13

	PAGE
THANKSGIVING FOR THE DUCHESS OF YORK'S SAFE DELIVERY OF A SON	158
ON OCCASION OF A GENERAL ELECTION	159
FOR OUR SOLDIERS AND SAILORS NOW ENGAGED IN WAR	160
A PRAYER FOR THE PRIVATE USE OF MEMBERS OF THE CHURCH OF ENGLAND PURITY SOCIETY	161
PRAYER FOR THE ROYAL NATIONAL LIFEBOAT INSTITU- TION	162
THE ARCHBISHOP'S MESSAGE TO THE DIOCESE	163

Private Devotions

SECRETA, &c.	167
GREEK PRAYERS	178
INTERCESSIONS, &c.	213
MEDITATIONS, &c.	229

Hymns

How sweet the days, O Lord, are sped	249
Ere darkling wanes the day	251
The splendours of Thy glory, Lord	252
Day of Doom, the last and greatest	254
The Word of God, who hid in flesh	257
Spake the glorious Lord in Heaven	259
Hush'd the storms that lately raved	261
As mourns a widowed bride	263
Praise we the Baptist's living Lord	265
O throned, O crowned with all renown	267
Blessed city, heavenly Salem	269
Deeply laid a sure Foundation	271
How glad was lost Samaria's street	273

**Orders and Forms of Public
Services**

WELLINGTON COLLEGE.

Collect of the Foundation.

*To be said after the Third Collect of Morning
and Evening Prayer.**

WE give Thee humble and hearty thanks, O most merciful Father, for the memory and good example of ARTHUR DUKE OF WELLINGTON, and for all our Governors and Benefactors, by whose benefit this whole College is brought up to godliness and good learning: and we beseech Thee to give us grace to use these Thy blessings to the glory of Thy holy name, that we may answer the good intent of our religious Founders, and become profitable members of the Church and Commonwealth, and at last be partakers of the immortal glory of the Resurrection, through our Lord and Saviour Jesus Christ. Amen.

* From the *Well. Coll. Hymn-Book*.

Commemoration of the Duke of Wellington.BIRTHDAY.—*First of May*, A.D. 1769.DEATH.—*Fourteenth of September*, A.D. 1852.PUBLIC FUNERAL.—*Eighteenth of November*, A.D. 1852.*First shall be said, all kneeling,*

The Lord's Prayer.—Our Father, &c.

V. O Lord, open Thou our lips.

R. And our mouth shall show forth Thy praise.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

Here all standing up, the Priest shall say,

Glory be to the Father, &c.

R. As it was in the beginning, &c.

V. Praise ye the Lord.

R. The Lord's name be praised.

And after, these three Psalms.

PSALM cxlv. Exaltabo te, Deus.

PSALM cxlvi. Lauda, anima mea.

PSALM cxlvii. Laudate Dominum.*

Then shall be read the Lesson.

May 1.—JUDGES v.

Sept. 14, Nov. 18.—ECCLES. xlv. to v. 16.

*Then shall follow the Sermon,**and afterwards this Anthem on the First of May.*

O give thanks unto the Lord. The righteous

shall be had in everlasting remembrance, and the just as the brightness of the firmament. Blessed be the Lord God of Israel; for everlasting, and let all the people say Amen.

Or this, on the Fourteenth of September and Eighteenth of November.

Blessed for ever are they that die trusting in God. Yea, blessed for ever are they that die in the Lord. From henceforth they rest from their labours. For them that sleep in Jesus God will bring with Him. Blessed, yea blessed are they that sleep in Jesus. They rest from their labours for evermore.

And then that which followeth, all standing

V. The memory of the righteous shall remain for evermore.

R. And shall not be afraid of any evil report.

V. The souls of the righteous are in the hand of God.

R. Neither shall any grief hurt them.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O Lord God, the Resurrection and the Life of them that believe; who art always to be praised as well in the living as the departed; we give Thee thanks for the memory and good example of ARTHUR DUKE OF WELLINGTON, for our FOUNDERS, and all other our BENEFACTORS, by whose benefits we are here brought up to godliness and good

learning ; and we beseech Thee that we, well using to Thy glory these their gifts may, with all the dead in Christ, be brought unto the immortal glory of the Resurrection, through Christ our Lord. Amen.

The grace of our Lord, &c.

Grace before Dinner.*

† The eyes of all things do look up and trust in Thee, O Lord. Thou givest them meat in due season. Thou dost open Thy hand and fillest with Thy blessing every living thing. Good Lord, bless us and these Thy gifts which we receive of Thy bounteous liberality. Through Christ our Lord.

The King of eternal glory make us partakers of His heavenly table.

God is Love, and he that dwelleth in love dwelleth in God, and God in him : God grant us all to dwell in Him.

Grace after Dinner.

Most mighty Lord and merciful Father, we yield Thee hearty thanks for our bodily sustenance, requiring most entirely Thy gracious goodness, so

* I am indebted for this and the following order of prayer to the Rev. B. Pollock, Master of Wellington College.—ED.

† Taken from an Elizabethan Primer with verbal alterations.

to feed us with the food of Thy heavenly grace, that we may worthily glorify Thy holy name in this life, and after be partakers of the life everlasting. Through our Lord Jesus Christ.

God save the Church, our Queen and Realm, and this our College, and send us peace in Christ:

**Form of Prayer to be used on Week-Days
at the Sanatorium.**

MORNING.

On all mornings other than Friday.

1. *Sentence*—Peace be to this house and to all that sojourn in it.

Let us pray.

2. The Lord's Prayer, and Versicles as in the Prayer Book.
3. One of the Morning Psalms for the day; *or* one of the following Psalms, viz.:
on Monday, PSALM iv.
Tuesday, PSALM xv.
Wednesday, PSALM xvi.
Thursday, PSALM lxiii.
Saturday, PSALM cxii.
4. The Lesson for the day from the Table of Lessons appended.

[*N.B.—On Holy Days the Gospel for the day should be read instead of the Lesson.*]

5. The Apostles' Creed.
6. Collects :
 - i. The Collect for the Day.
 - ii. The third Collect at Morning Prayer.
 - iii. One of the Collects for the Sanatorium.
- 7 The grace of our Lord.

On Friday morning the Litany, as in Chapel, inserting before "The grace of our Lord" one of the Sanatorium Collects.

[N.B.—For this may be substituted, if it seems desirable, a service similar to that used on other mornings ; a Lesson being selected from the Table of Lessons.]

EVENING.

1. The Confession.
2. The Lord's Prayer, and versicles as in the Prayer Book.
3. One of the Evening Psalms for the Day ; *or* one of the following Psalms, viz. :

on Monday,	PSALM viii.
Tuesday,	PSALM xxii.
Wednesday,	PSALM xli.
Thursday,	PSALM xci.
Friday,	PSALM cxxx.
Saturday,	The "Magnificat."
4. The Lesson for the day from the Table of Lessons appended.

[N.B.—On Holy Days, if there is a Second Lesson appointed in the Prayer Book, this should be substituted.]

5. The "Nunc Dimittis."
6. The Suffrages, O Lord, shew Thy mercy upon us, &c.

[*N.B.—The Prayer "for all conditions of men" may be substituted for the Suffrages. It should be read after the Collects.*]

7. Collects :
 - i. The Collect for the day.
 - ii. The third Collect at Evening Prayer.
 - iii. One of the Collects for the Sanatorium.
8. The Thanksgiving.
9. The grace of our Lord.

Collects for the Sanatorium.

I.

O God, who ever governest Thy creatures with tender affection ; incline Thine ear to our supplications, and graciously regard Thy servants who in this house are suffering from any illness or weakness ; visit them with Thy saving health, and bestow on them the medicine of Thy heavenly grace, through Jesus Christ our Lord.* Amen.

2.

O God, who hast vouchsafed to mankind both the remedies of healing and the gifts of eternal life ; preserve to Thy sick and suffering servants the gifts of Thy power ; and grant that not only

* Cf. Bright's *Ancient Collects*, p. 109.

in their bodies but also in their souls they may experience Thy healing ; through Jesus Christ our Lord.* Amen.

3.

O God of heavenly powers, who by the might of Thy command drivest away from men's bodies all sickness and all infirmity ; be present in Thy goodness to Thy servants that their weakness may be banished and their strength recalled, and their health being presently restored they may bless Thy holy name ; through Jesus Christ our Lord.* Amen.

4.

O Lord, look down from heaven, behold, visit, and relieve these Thy servants. Look upon them with the eyes of Thy mercy, give them comfort and sure confidence in Thee, defend them from the danger of the enemy, and keep them in perpetual peace and safety ; through Jesus Christ our Lord. Amen.

[*Here followed a table of selected lessons.*]

* Cf. Bright's *Ancient Collects*, p 109.

LINCOLN MINSTER.

Form of Admission of Chorister.*

At the time appointed at the conclusion of Evensong the boy to be admitted shall be brought by the Instructor of the Boys to the stall of the Dean or Canon in residence, the Senior Chorister attending and holding the surplice or gown to be worn by the Candidate.

The Instructor of the Boys then says,

Mr. Dean (Mr. Precentor, &c.), I present to you this boy to be admitted a chorister (*or* Burg-hurst chanter, *or* supernumerary singing-boy) of this Cathedral Church.

The Dean shall then say,

Do you desire to be admitted a chorister (*or* &c.) of this Cathedral Church?

•Ry. I do.

Do you promise obedience to the Dean, the Pre-

* I am indebted for this form to Mr. Swan, public notary of Lincoln.

centor, the other Canons, and all officers duly set over you?

R^y. I do.

Then shall the Candidate for admission kneel down before the Dean or Canon in residence, who shall take his hands between his own and say,

In the name of the Father and of the Son and of the Holy Ghost I admit thee (*here naming him*) to be a chorister (*or Burghurst chanter, &c.*) of this Cathedral Church.

Then shall the boy put on his surplice or gown, and standing before the Dean or Canon, who shall thus address him,*

Thou art admitted a chorister (*or &c.*) of this our Cathedral Church : take thou good heed that what thou singest with thy mouth thou dost believe in thy heart, and what thou believest in thy heart thou dost practise in thy life, and may God grant thee grace so to worship and serve Him on earth that thou mayest praise Him eternally among the re deemed in heaven. Amen.

Then all kneeling the Dean shall say,

Almighty and everlasting God, who madest us both to will and to do those things that be good

* Canon Wordsworth tells me that the Burghurst or Burghersh Chanters wear a surplice, but the choristers of the old foundation have as their choral habit a black cloth gown (or choral cope) with a white cloth almuce attached.—ED.

and acceptable unto Thy divine majesty, we make our humble supplications to Thee for Thy servants here present, and more especially for him who has been admitted a member of the choir of this Cathedral Church. Let Thy fatherly hand ever be over them, let Thy Holy Spirit ever be with them, and so lead them in the knowledge and obedience of Thy word that in the end they may attain everlasting life through our Lord Jesus Christ, who with Thee and the Holy Ghost liveth and reigneth ever one God, world without end. Amen.

*Then the boy shall take his place in the choir,
and PSALM CXXii. shall be chanted.*

The grace of our Lord Jesus Christ, &c.

SCHOLÆ CANCELLARII, LINCOLN.

Form of Service for Admission of Students to the Theological School, Lincoln.

*Morning or Evening Prayer shall first be said, as
far as to the end of the Third Collect.*

PROPER PSALMS.

Any of the following may be used: PSALM xv,
xix., xxiii., xxv., xxvii., xxxiv., cxix., v. 1-17, cxxi.,
cxxii., cxxxii., cxxxiii., cxxxiv., cxlviii.

PROPER LESSONS.

FIRST LESSON :—*Any of the following:* 1 SAM.
iii. ; 2 KINGS vi. 1-18 ; JOB xxviii. ; PROV. ii.,
iii., or iv., or viii. ; ISA. lii. 1-13, or lxi., or ZECH.
ix, 9 to end of x.

SECOND LESSON :—*Any of the following:* LUKE
ix. 23-37, JOHN x. to v. 19, or xxi. ; or ROM. xii. ;
EPH. iv. ; 1 TIM. vi. ; 2 TIM. i. ; 2 TIM. ii. ; HEB.
xi. 32 to xii. 3 ; JAS. i. ; 1 PET. iv. 7 ; 1 JOHN ii. ;
1 JOHN iii. ; 1 JOHN iv. or REV. xxii.

After the Third Collect will be sung a Hymn.

After the Hymn the following Exhortation will be said by the Bishop ; or any other Address be delivered, as he may think fit.

Dearly beloved in the Lord, it is evident from the Holy Scriptures of the Old Testament, that from antient times there were Schools of the Prophets, in which young men were trained by holy discipline in the study of God's will and Word, so that by the help of the Holy Spirit, they might teach it to others. Such were the Schools of the Prophets in the days of Samuel and Elisha. And such Schools were in the Christian Church from the time of the holy Apostles ; such, for example, was the School of St. Mark in the city of Alexandria, which sent forth learned and holy teachers to evangelise the world.

The Christian Church, in the Canons of antient Councils, enjoined that such Schools should be founded, especially in episcopal Sees, and in connection with Cathedral Churches. And the Statutes of our own church of Lincoln provide for the maintenance and government of such a School in union with our Cathedral ; which was resorted to for instruction in sacred learning by persons coming from other lands many hundred years ago.

By the good providence of God, this Theological School has been revived in our own days. And it

is our duty to show ourselves thankful to Him for this benefit, by using it aright.

In order that the Students of this College may do this, let me exhort you to consider with yourselves, first, what you are by your Baptism as Christians; members of Christ's body, and therefore bound to purify yourselves even as He is pure; temples of the Holy Spirit, and taught by the Apostle that whosoever defileth the temple of God, him will God destroy; and that whosoever soweth to the flesh will of the flesh reap corruption, but whosoever soweth to the Spirit will of the Spirit reap life everlasting. Consider, therefore, how near you have been brought to God in your Baptism; and how at your Confirmation He gave you the gifts of the Holy Spirit, to strengthen and sanctify you. Consider well your solemn vows, first made at Baptism, and afterwards renewed at Confirmation, of renunciation of evil; and also your vows of faith, obedience, and self-consecration to Him. Consider how by the Communion of Christ's Body and Blood, you are one with Christ and Christ with you; and how you are washed in His blood, and fed by the living bread, and receive an earnest of a blessed resurrection, and glorious immortality through Him who is the Resurrection and the Life, and who, if you cleave steadfastly to Him with faith and holy obedience, will receive you as His own for evermore.

You, my dear sons in Christ, will use the time of your dwelling here as a season of serious

reflection and careful examination of your past lives, and of penitential sorrow for the sins and offences of your youth, and of supplication for pardon through Christ, and of holy resolutions of amendment, and of prayer for grace to fulfil the same.

Consider also, dearly beloved, how nearly these things concern you who are here present, and who have a hope of the high dignity, and a prospect of the solemn responsibility, of being hereafter permitted to serve God in the sacred ministry of His Church. "Be ye clean," says the Prophet Isaiah, "that bear the vessels of the Lord." Consider well, how that those who desire to minister to Him in His sanctuary ought to be examples to others in purity and chastity, in temperance and sobriety; how in word and work, in dress and demeanour, and in all holy conversation, they ought to show to others—and to deepen the feeling in themselves—that the vows of God are upon them, and that they are dedicated to Him.

The future minister of God will hardly need to be admonished that it is his duty to shun vain and light company; and all frivolous and trifling diversions; and to avoid foolish talking and jesting, which are not convenient; and to pray to God to set a watch before his mouth, and to keep the door of his lips—that mouth which is to speak God's word in His name in His house; and those lips which are to be exercised in prayer and praise before the throne of grace.

Ponder with yourselves also, dearly beloved, that as you are the servants, and hope to be the ministers of Him, who came not to do His own but His Father's will, and who was meek and lowly of heart, you ought to do nothing for your own glory, or to be seen and praised of men ; but to live in a continual sense of His presence and all-seeing eye, and to do what you do, not as unto men, but unto the Lord, and to His glory, ever remembering the solemn account you must give to Him, of your words and works, at the Great Day.

Remember also that the holy Apostle, St. Paul, commands the Bishop of Ephesus to take good heed to lay hands suddenly on no man ; and that the Church of England, having first declared, that from the Apostles' time there have been three Orders of ministers in Christ's Church—Bishops, Priests and Deacons—proceeds to say that such offices have evermore been had in such reverent estimation, that no man may presume to execute them except he be first called, tried, examined and known to have such qualities as are requisite for the same ; and then after such trial be, by public prayer and laying on of hands approved and admitted by lawful authority. Whence it appears that you must expect to be carefully tested and proved before you are admitted to the ministry ; and that you ought to make diligent preparation for that trial.

Consider also, since the salvation of others will depend on you and on your fitness for that

ministry ; and inasmuch as you will have to answer hereafter for those who may be committed to your charge to the Great Shepherd and Bishop of our souls, how careful you ought to be in the use of your time, and how diligent in your studies in this place, remembering the exhortation of the Apostle, to give attendance to reading, to exhortation, and to doctrine, to meditate on these things and to give yourselves wholly to them, so that you may be apt and meet, for your learning and godly conversation, to exercise your ministry duly, to the honour of God and the edifying of His Church.

And since you cannot think or do anything that is good without God's preventing and assisting grace, see also how fervent and frequent you ought to be in prayer, both private and public, especially in attendance at the sacred services in this place, and in the Cathedral Church, and at the Holy Communion, and in daily reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of the flesh, so that you may be wholesome and godly examples and patterns to others. For these purposes you will take care to rise early in the morning, so that you may begin every day of your lives with holy meditations on the Holy Scriptures, and with devout communings of your souls with God.

And since your lot is cast in dangerous days, when iniquity abounds, and charity waxes cold, and when discord and strife prevail even in the Church

of God, take heed to yourselves to walk circumspectly and warily. Be careful not to cast a stumbling-block in the way of others. Be diligent to do what in you lies to maintain and set forward quietness, peace and love among all Christian people. Call not yourselves or others by party names. Christ is your Master; ye are brethren; be ye therefore kindly affectionate one to another. Be loyal to your spiritual Mother, the Church. Thank God for the blessings you enjoy in the communion of the Church of England. Love her, and be true to her. Speak not evil of dignities. Be dutiful and obedient to those who are over you in the Lord, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments. Endeavour to keep the unity of the Spirit in the bond of peace, to the edifying of God's Church and to the glory of His holy name, through Jesus Christ our Lord.

And now, dearly beloved, you who desire to be admitted to this Theological College, will answer plainly to those things which we shall demand of you, in order that they who are here present may understand your mind and will therein, and that this your promise may the more move you to do your duty by the help of God.

We demand therefore :

Will you faithfully observe and keep the rules and discipline of this College, and demean yourself with such gravity, modesty, and soberness of life

and conversation, as become those who are seeking to be admitted in due time to the sacred ministry of Christ's Church ?

R_y. I will so do by the help of God.

Are you resolved to be an example of industry, punctuality, regularity, and alacrity in the discharge of your duties in this place ; especially to give yourselves diligently to the daily reading of the Holy Scriptures, and to such studies as may help to the knowledge of the same, and as may fit you for the work of the ministry ?

R_y. I am so resolved, the Lord being my helper.

Will you be instant in prayer, private and public, to God for His grace and guidance ; and in the reverent and devout reception of the Holy Communion of the body and blood of Christ ?

R_y. I will.

Will you reverently submit yourself to those who are over you in the Lord, following with a glad mind and will their godly admonitions ?

R_y. I will.

Will you maintain and set forward quietness, peace and love, especially in this place ?

R_y. I will, the Lord being my helper.

** The person to be admitted will then kneel before the Bishop, who will say,*

N. We admit thee as a Student of the Theological School of our Diocese : in the name

of the Father, and of the Son, and of the Holy Ghost. Amen.

*Then the Bishop shall say, the rest devoutly
kneeling,*

Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. Blessed be the name of the Lord.

R. Henceforth world without end.

V. Lord, hear our prayer.

R. And let our cry come unto Thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c.

* Almighty and everlasting God, by whose Spirit the whole body of the Church is governed, &c.

† O Almighty God, who hast built Thy Church upon the foundation, &c.

‡ Almighty God, the giver of all good gifts, who of Thy divine providence, &c.

O Lord, we beseech Thee to raise up for the work of the ministry faithful and able men, counting it all joy to spend and be spent for the sake of Thy dear Son, and for the souls for which He shed His most precious blood upon the cross; and we pray Thee to fit them for their holy function

* Collect for Good Friday.

† Collect for SS. Simon and Jude's Day.

‡ Collect for the Ember Weeks.

by Thy bountiful grace and heavenly benediction, through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

A Prayer for Unity.

* O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, &c.

A Prayer for the Theological School at Lincoln.

O God, who on the Day of Pentecost didst send down tongues of fire on the heads of Thy holy Apostles, to teach them and lead them into all truth, giving them boldness, with fervent zeal, to preach the Gospel to all nations; raise up, we pray Thee, Thy power and come among us, and with great might succour us; bless, O Lord, this Theological School; give the Holy Spirit to all who teach and to all who learn therein, and send forth from it men full of faith and of the Holy Ghost, mighty in the Scriptures, able ministers of the New Testament, examples to their flock in word, in conversation, in charity, in spirit, in faith, in purity; workmen that need not be ashamed, rightly dividing the word of truth; prepared and willing to endure afflictions, to do the work of évangélists, and to make full proof of their ministry; and upon the seed of Thy Word sown by them pour down, O Lord, we beseech Thee, the

* From the Service for the Queen's Accession.

continual dew of Thy heavenly blessing, that it may take root downwards, and bear fruit upwards, to Thy honour and glory, and to a joyful ingathering of a spiritual harvest of souls at the great day of harvest, to glorify for ever Thy holy name, through Jesus Christ our Lord. Amen.

*A Prayer for those who have now been admitted to
the Theological School.*

O Almighty God, who makest us to will and do those things which be good and acceptable unto Thee, give unto these Thy servants grace truly to perform the solemn vows and promises by them made ; grant that they may be godly examples of sound faith and holiness of life, so that hereafter they may come to Thy heavenly kingdom, through Jesus Christ our Lord. Amen.

A Thanksgiving for Benefactors.

Almighty God, who art the Author and Giver of all good gifts, we beseech Thee to accept our hearty thanks and praise for all Thy servants, by whose bounty the Cathedral Church of this city, and the churches and schools in this diocese, have been built and endowed ; and we humbly pray Thee to give to us, and to all Thy people, grace so to use these and all Thy benefits, that we, together with those that are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in

Thy everlasting glory, through Jesus Christ our Lord. Amen.

Y. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be ; world without end. Amen.

The Bishop shall then say,

"The Lord bless you and keep you ; the Lord make His face to shine upon you, and be gracious unto you ; the Lord lift up the light of his countenance upon you, and give you peace, now and for evermore. Amen.

Order for a late Evening Service and Special Forms of Prayer.

The following may be said in private while preparing for the Service.

O Lord, take away from us all coldness, all wanderings of the thoughts, and fix our souls upon Thee and Thy love, O merciful Lord and Saviour, in this our hour of prayer. Amen.

Let all reverently stand, and the Minister say one or more of the sentences following.

I will lay me down in peace and take my rest ; for it is Thou, Lord, only that makest me to dwell in safety.—PSALM iv. 9.

Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord Himself is thy keeper; the Lord is thy defence upon thy right hand.—PSALM cxxi. 4, 5.

Thou, O Lord, art in the midst of us, and we are called by Thy name; leave us not.—JER. xiv. 8.

If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.—1 JOHN i. 7.

(*During Advent.*) The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.—ROM. xiii. 12.

(*During Lent.*) Hear my prayer, O Lord, and consider my desire; hearken unto me for Thy truth and righteousness' sake. And enter not into judgment with Thy servant; for in Thy sight shall no man living be justified.—PSALM cxliii. 1, 2.

(*On Holy-days.*) Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundations of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.—EPH. ii. 19, 20.

(*Or other sentences from Holy Scripture.*)

Then shall be said,

Turn us, O God our Saviour.

Ry. And let thine anger cease from us.

All kneeling,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

*A general Confession to be said by all together,
after the Minister.*

Almighty and most merciful Father; we have erred, and strayed from Thy ways like lost sheep, &c.

Or this form may be used.

O Almighty Father, we confess that we have sinned against Thee exceedingly, in thought, word, and deed, through our fault, our own most grievous fault; and we beseech Thee to work in us true repentance, that turning unto Thee with contrite hearts we may be renewed in the spirit of our minds; through Jesus Christ our Lord. Amen.

*And if a Deacon or Layman conduct the Service,
he shall say,*

May Almighty God have mercy upon us, forgive us our sins, deliver us from evil and bring us to everlasting life. Amen.

*If a Priest conduct the Service, let him stand up
and say,*

May the almighty and merciful Lord grant unto you pardon, absolution, and remission of all your sins, space for true repentance, amendment of life,

and the grace and comfort of His Holy Spirit.
Amen.

Then the Minister shall kneel, and say the Lord's Prayer, those present also kneeling and repeating it with him.

Our Father, &c.

Then he shall say,

O God, make speed to save us.

R̃. O Lord, make haste to help us.

Here all standing up, the Minister shall say,

Glory be to the Father, and to the Son, and to the Holy Ghost.

R̃. As it was in the beginning, is now and ever shall be : world without end. Amen.

℣. Praise ye the Lord.

R̃. The Lord's name be praised.

Then shall be sung or said the Psalms in order as they are appointed.

Then may be said, at the discretion of the Minister,

Keep me as the apple of an eye.

R̃. Hide me under the shadow of Thy wings.

And after that, Nunc Dimittis (or the Song of Simeon).

Then shall be said the Apostles' Creed by the Minister and all present standing.

And after that, these Collects following, all devoutly kneeling; the Minister first saying,

The Lord be with you.

Ry. And with thy spirit.

Let us pray.

(Collect for the Day.)

Lighten our darkness, we beseech Thee, O Lord, &c.

Then these Prayers following are to be read here, in order as they are appointed.

Daily.—For the Theological School and Household.

O Almighty God, look graciously upon this household now gathered together in Thy name. Give them whom Thou hast set over it wisdom to direct those committed to their charge; give to its members strength to fulfil Thy will in the daily work to which Thou hast appointed them; grant that love and peace, with all other graces, may live and grow among us; and that finally we may meet before Thy throne in heaven, and be united in Thy love for ever; through Jesus Christ our Lord. Amen.

Sunday.—For all Estates of Men.

V. O pray for the peace of Jerusalem:

Ry. They shall prosper that love Thee.

* O blessed Jesu, who art the confidence of all the ends of the earth, may Thy truth and peace be spread among all people; more especially we pray for the Catholic Church, that it may be purged from all error, and be reunited, as at the beginning, in one faith and love.* We humbly beseech Thee so to dispose the hearts of all kings, princes, and governors of this world that by Thy inspiration they may rule in righteousness, and labour for the well-being of the people committed to them.† Prosper and bless all who are striving to do Thy will, and more especially grant to the Bishop of this diocese, and the clergy of this city, that having faithfully ministered before Thee, they may receive the recompense of Thy reward,‡ who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

† We commend to Thy loving-kindness, O God, all our relations and friends (*especially . . .*), that they may be filled with Thy grace. Have mercy on all sick and dying persons; all who are suffering or in sorrow; and grant to all who are living in error, or ignorance,‡ or sin, the grace of repentance; through Jesus Christ our Lord. Amen.

* See Rev. T. T. Carter's *Family Prayers*, p. 69, ed. 3, 1874 (For Sunday Evening).

† *Ibid.*

‡ *Ibid.* pp. 69, 70.

*And then may be added a Prayer of Thanksgiving
as followeth.*

℣. Lord, Thou hast given to us the true bread
from heaven :

℞. Whereof we rejoice.

* We thank Thee, O Lord God Almighty, for the blessing which Thou hast vouchsafed to Thy servants, in admitting them to partake of Thy holy, precious, and heavenly mysteries ; and we beseech Thee to grant, that through the Communion of the most precious Body and Blood of Thy dear Son, we may increase in holiness of heart and life ; through the same Jesus Christ our Lord. Amen.

Monday.—For our Bishop

℣. When He ascended up on high :

℞. He received gifts for men.

† O God, the Pastor and Ruler of Thy faithful servants, look down in Thy mercy upon Thy servant our Bishop, to whom Thou hast given charge over this diocese ; evermore guide, defend, comfort, and save him ; and grant that he, with the flock committed to his charge, may attain to everlasting life ; through Jesus Christ our Lord. Amen.

Tuesday.—For Former Students who are now
ordained.

℣. He shall purify the sons of Levi :

* Cf. Bright's *Ancient Collects*, p. 147.

† *Cuddesdon Manual* : from Ambrosian.

R. That they may offer unto the Lord an offering in righteousness.

* Remember, O merciful God, for good all who have gone from among us to minister before Thee in Thy holy Church ; pour out upon them Thy Holy Spirit to strengthen and purify them that giving themselves up to Thy service here, they may reign with Thee in life everlasting ; through Jesus Christ our Lord. Amen.

Wednesday.—For the Increase of Clergy.

V. Pray ye therefore the Lord of the harvest :

R. That He will send forth labourers into His harvest.

Almighty God, whose strength is perfected in our weakness, from whom alone are the preparations of the heart, and who dost create the fruit of the lips ; we beseech Thee to raise up for the work of the ministry an abundant supply of faithful and able men, counting it all joy to spend and be spent for the sake of Thy dear Son, and for the souls for which He shed His most precious blood upon the cross ; and we pray Thee to fit them for their holy function by Thy bountiful grace and heavenly benediction, through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. Amen

Thursday.—For Parishes in the City and Diocese of Lincoln, and all others in which former

* Cf. *Cuddesdon Manual*.

Students of the Scholæ Cancellarij are working.

℣. Not by might nor by power :

℞. But by my Spirit, saith the Lord of Hosts.

* Almighty and everlasting God, who dost govern all things in heaven and earth, &c.

Friday.—For the Succour of the Tempted and the Conversion of Sinners.

℣. They will go from strength to strength :

℞. And unto the God of gods appeareth every one of them in Sion.

† Merciful and faithful High Priest, who didst deign for us to be tempted of Satan ; make speed to aid Thy servants who are assaulted by manifold temptations ; and as Thou knowest their several infirmities, let each one find Thee mighty to save, who livest and reignest with the Father and the Holy Ghost One God, world without end. Amen.

℣. O let the wickedness of the ungodly come to an end :

℞. But guide Thou the just.

‡ Almighty God, we beseech Thee to hear our prayers for all such as sin against Thee, &c.

Saturday.—For Sufferers in Mind or Body.

℣. O Lord, save Thy servants :

℞. Who put their trust in Thee.

* *Cowley Manual*. † Bright's *Ancient Collects*, p. 237.
‡ *Cowley Manual*.

* O Lord Jesus Christ; who for man didst bear the agony and the cross; draw Thou near to Thy suffering servants, in their pain of body or trouble of mind (*especially . . .*); hallow' all their crosses in this life, and crown them hereafter when all tears are wiped away; where, with the Father and the Holy Ghost, Thou livest and reignest, One God, world without end. Amen.

And there may be added a Prayer of Preparation for the Holy Communion, as followeth.

Jesus said unto them, I am the Bread of Life:

R^y. Lord, evermore give us this bread.

Grant, O Lord, we beseech Thee, that whosoever shall to-morrow be admitted to receive the blessed Sacrament of the Body and Blood of Thy dear Son, may partake thereof with true repentance, stedfast faith, and ardent charity, and be filled with the fruits of His redemption; through Jesus Christ our Lord. Amen.

After shall be said as followeth.

† O Lord, we beseech Thee, mercifully to hear the prayers of Thy Church, and grant that we, being delivered from all adversities, and serving Thee with a quiet mind, may enjoy Thy peace all the days of our life; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

* Bright's *Ancient Collects*, p. 237.

† Leon.

Or this, on Saturday evenings.

O Almighty God, who, after the creation of the world, didst rest from all Thy works, and, as an image of Thine own, didst sanctify a day of rest for Thy creatures ; grant to us that, putting away all earthly cares and anxieties, we may be duly prepared for the services of Thy sanctuary ; and that our rest here on earth may be a preparation for the eternal Sabbath promised to Thine elect in heaven, through Jesus Christ our Lord. Amen.

The almighty and merciful God, the Father, the Son, and the Holy Ghost, bless, preserve, and keep us [or you] now and evermore. Amen.

Here endeth the Order for a late Evening Service.

The following may be said privately after prayers.

The day is Thine, the night is Thine. O Lord, we bless Thee for the opportunity which Thou hast provided for us of offering ourselves to Thee in our common worship ; and may Thy blessing rest upon us throughout this night ; through Jesus Christ our Lord. Amen.

Or this.

Abide with us, O good Lord, through the night, guarding, keeping, guiding, sustaining, sanctifying, and with Thy love gladdening us, that in Thee we may ever live, and in Thee may die ; through Jesus Christ our Lord. Amen.

[Here follow additional Prayers from various sources to be used as occasion requires.]

A Special Service of Preparation for Holy Communion.

*First shall be read some appropriate passage of
Holy Scripture ; then shall be said,*

Jesus said, I am the living bread which came
down from heaven.

R/. Lord, evermore give us this bread.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c. . . . deliver us from evil. Amen.

Almighty God our heavenly Father, we offer unto
Thee our humble and hearty thanks that Thou
hast given Thy Son, our Saviour Jesus Christ, not
only to die for our sins, but also to be our spiritual
food and sustenance in this holy Sacrament.

R/. Glory be to Thee, O Lord.

That Thou dost so lovingly call us to receive this
Holy Communion, in remembrance of His sacri-
fice, who did vouchsafe to yield up His soul, by
death upon the cross, for our salvation.

R/. Glory be to Thee, O Lord. *

Grant us, Lord, ever to consider the dignity of
this holy mystery, and to search and examine our-
selves that we may come holy and clean to this
heavenly feast.

R/. Grant us, good Lord.

Grant that whereinsoever we may have offended, in will, or word, or deed, there we may bewail and confess our sins, with full purpose to amend our lives.

R^y. Grant us, good Lord.

That we may be sincerely reconciled to all, and be ever ready to make satisfaction for all wrongs that we may have done to others.

R^y. Grant us, good Lord.

That we may be ready to forgive all who may have done us wrong, as we would have forgiveness of our offences at Thy hands.

R^y. Grant us, good Lord.

* Almighty Father, who hast given Thine only Son to die for our sins. . . .

*The prayer, We do not presume, &c. to be said
in silence.*

Then shall be said or sung,

Blessed are those that are undefiled in the way ; and walk in the law of the Lord.

R^y. Blessed are they that keep His testimonies ; and seek Him with their whole heart.

With my whole heart have I sought Thee, O God ; O let me not go wrong out of Thy commandments.

R^y. Thy words have I hid within my heart : that I should not sin against Thee.

* Collect for First Sunday after Easter.

Like as the hart desireth the water brooks : so longeth my soul after Thee, O God.

R^y. My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

O send out Thy light and Thy truth, that they may lead me : and bring me unto Thy holy hill, and to Thy dwelling.

R^y. And that I may go unto the altar of God : even unto the God of my joy and gladness.

Glory be to the Father.

R^y. As it was in the beginning, &c.

Or in the place of the above any one of the following PSALMS may be used, viz. xxiv., xxvi., xlii., xliii., lxxxiv.

Here shall follow a Lesson from Holy Scripture with an Address, in one or two parts, with a pause for private Prayer and Meditation.

HYMN FOR HOLY COMMUNION.

Let us pray.

O God, who in these last days hast spoken unto us by Thy Son,

R^y. Grant us to take more earnest heed to the things that we have heard.

Y^e. Let us not refuse Him that speaketh from heaven.

R^y. Lord give us grace whereby we may serve Thee acceptably with reverence and godly fear.

Y^e. O Lord Jesus Christ, Thou hast by Thine own blood entered in once into the holy place.

R^y. Thou art able to save them to the uttermost that come unto God by Thee.

V. O Holy Spirit of adoption, by whom the faithful are sealed,

R^y. Help Thou our infirmities ; and abide with us for ever.

V. O Lord Jesus Christ, once offered to bear the sins of many.

R^y. Save us, good Lord.

V. O Thou, who art gone into heaven itself, now to appear in the presence of God for us,

R^y. Save us, good Lord.

V. O Thou, who ever livest to make intercession for us,

R^y. Save us, good Lord.

V. By the blood of the Covenant wherewith we are sanctified,

R^y. Good Lord, deliver us.

V. By the promise of eternal inheritance,

R^y. Good Lord, deliver us.

V. O Saviour of the world, who by Thy cross and precious blood hast redeemed us,

R^y. Save us and help us, we humbly beseech Thee, O Lord.

Any one of the Collects at the end of the Communion Service can be used here.

Then shall follow this form of blessing.

Heb. xiii. 20, 21.

The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the

sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ ; to whom be glory for ever and ever. Amen.

DIOCESE OF TRURO.

At the Burial of the Dead with the Offices of the Church in Unconsecrated Ground.*

*When they come to the Grave, if the ground has not
been consecrated, the Priest shall say :*

God, who hast founded the earth, fashioned the heavens, and set the stars in the firmament ; who, since the snares of death overtook man dost renew him with the washing of regeneration ; who art the God of Abraham, Isaac and Jacob though they be buried in the cave of the field, because all live unto Thee ; and who hast made them inherit the throne of glory ; vouchsafe to bless this grave of Thy servant for the repose of his mortal flesh, whose spirit hath returned unto Thee who gavest it. O God, whose Son Jesus Christ, our Lord, having loosed the cords of hell, is risen again for the salvation of all believers ; look upon this burial-place ; let Thy Holy Spirit descend, that through Thy commandment there may in this place be quiet

* From Ancient Sources.

sleeping, and in time of judgment the resurrection of Thy saints, through Jesus Christ our Lord. Amen.

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be on this grave. Amen.

The Collect.

O only-begotten Son of the Father immortal, who for our sake tookest upon Thee the frailness of our manhood, and of Thy patience didst sleep the sleep of the sepulchre to deliver us from the grave of sin, and unite us to the glory of Thy resurrection; hear our supplications; be gracious to our humble desires, that so this grave in the earth, which we have hallowed for the resting-place of the fleshly tabernacle laid down, and dedicated in the holy name of Thy might, may in the pitifulness and light of Thine eyes hold the body of Thy servant in peace and sacredness, until all that are in the graves shall hear Thy voice and come forth in the resurrection; who livest and reignest with the Father and the Holy Ghost, One God, world without end. Amen.

When the corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Choir shall sing,

Man that is born, &c.

Allowed by the Ordinary for present use (until further order shall be taken) in the Diocese of

*Truro, after consultation had with the Rev.
Chapter of the Hon. Canons of the Cathedral.*

E. W. TRURON.

S. Simon and S. Jude, 1880.

Office when the Office in the Book of Common Prayer may not be Used.

When they come to the grave, PSALM CXXX. De profundis.

Then the sentences, Man that is born of a woman, ending with the words, fall from thee.

Then the words, Lord, have mercy upon us, &c. Our Father, &c.

Then shall the Minister proceed to the words in the Litany—From our enemies defend us, O Christ, &c.

And so go on to the end of the Litany.

Office which may be Used in any other Case

at the request of the relative, friend, or legal representative having charge of the burial of the deceased, instead of the Office in the Book of Common Prayer.

The three sentences of Scripture to be said or sung on meeting the corpse at the entry of the churchyard :

After they are come into the church, one or both of the PSALMS—xxxix., xc.

The Lesson—1 COR. xv. 20.

When they come to the grave, the sentences, Man that is born of a woman, ending with the words, fall from thee.

Then the words, Lord, have mercy, &c.

The Lord's Prayer and The Grace.

Allowed by the Ordinary in the Diocese of Truro.

Intercession for Sunday Schools, 1879.

1. Collect for Christmas Day : for Innocents' Day.

2. Let us humbly offer up to the throne of grace our intercessions for the Sunday Schools of the Church throughout the world ; and first for the children now taught in them—for their teachableness, their growth in wisdom and knowledge, their holy reverence and constant purity, their perseverance in the faith, and their disposition through God's grace ever to continue both learning and working for His name's sake.

3. Pray we the Good Shepherd of the sheep to bring within Christian instruction the multitude of His lambs who now have no fold and no shepherd.

4. For the Sunday School teachers of this diocese, and of the whole Church, that by zeal

* Used, I suppose, at a prayer-meeting.—ED.

with wisdom, and knowledge with love*, by tender firmness, by faith and patience and continuance in this their well-doing, they may turn many to righteousness, and make them wise unto salvation; that their own profiting may appear unto all men; that through fair humility they may attain an eternal reward.

5. That it may please Him to bring into the way of truth all such as have erred and are deceived, to enlighten all blind guides; to convert all seducing and seduced teachers.*

6. That the Great Head of the Church will be pleased to raise up among us more people to undertake this blessed work with faithful zeal and self-sacrifice and give them joy in it: and that He will in all places take away from us all hardness, carelessness and indifference, and inspire with love of souls the souls whom He has loved.

7. Let us pray for ourselves and our work and each other.

8. Let us pray for our own children.

9. We yield Thee . . . [us . . . having been born].

10. The Blessing.

* ——— (infidel) lecturing in Truro whilst we in church. 1880.—[E. W. T.]

Girls' Friendly Society.

Form of Admission of Associates and
Members.*

*If the Rector, Vicar, or Rural Dean is to admit the
Candidate, the Senior Associate present says,*

We request you, sir, to admit *this person* present
to be [a member *or* associate] of our Society.

Minister. Blessed be ye of the Lord, my
daughters; I am ready to do what ye require of
me.

Peace be with you.

R^y. And with thy spirit.

*If the Candidate is not to be admitted by a
Clergyman, the Admitting Associate says,*

Peace be with us all.

R^y. Amen.

Then follow these prayers.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Let us pray. Our Father.

The Collect of the Society.

* For this I am indebted to Mrs. Arthur Tremayne, of
Carclew.—ED.

Then, if an Associate is to be admitted, shall be said

PSALM ci. Misericordiam et judicium.

Glory be, &c.

After which all say aloud,

It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh ; and on my servants and on my handmaidens I will pour out in those days of my Spirit.

Then shall one of the Associates read this short Lesson,

Now it came to pass, as they went, that He entered into a certain village : and a certain woman named Martha received Him into her house.

And she had a sister called Mary, which also sat at Jesus' feet, and heard His word.

But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone ? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things :

But one thing is needful : and Mary hath chosen that good part, which shall not be taken away from her.

Ry. Thanks be to God.

Then the Minister or Admitting Associate says to each one who presents herself for an Associate.

Is it your desire to be admitted an Associate of this Society?

Ry. It is my desire.

Will you observe the Rules of the Society, be diligent to extend its benefits according to its constitution, and will you keep faithful and friendly watch with prayer for the good of all its members, especially those who shall be more immediately committed to your care?

Ry. The Lord being my helper, I will endeavour myself to do these things.

Then shall the same admit her, taking her by the hand, and saying,

I admit thee, [*Christian and surname*] to be an Associate of this Society: in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Ry. Amen.

Let us pray.

Collect for an Associate.

We beseech Thee, O Lord, that this Thy servant may be, and may abide worthy of work for Thee; that of Thy gift she may receive perseverance in good deeds, patience in trouble, constancy in trial; in all things that are occurrent, self-restraint

and moderation; kindness in guidance, skill in counsel, watchfulness in Thy doctrine, lovingness with faith; leadership in humility, aptness to teach by all her ways; and be among her colleagues a warder true to her charge: so that in all that is committed to her, blamelessly serving Thee, with a right heart, she may receive out of Thy eternal treasure the prize of her heavenly calling; through Jesus Christ our Lord. Amen.

If a Member is to be admitted,

PSALM cxxiii. 1, 2. Ad te levavi oculos meos.

PSALM cxxxi. Domine, non est.

After which all say aloud,

Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them (Ruth ii. 8, 9).

Then shall one of the Associates read this Short Lesson.

Who can find a virtuous woman? for her price is far above rubies. She stretcheth out her hands to the poor, yea, she reacheth forth her hands to the needy. Strength and honour are her clothing, and she shall rejoice in the time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of

her household, and she eateth not the bread of idleness. Many daughters have done virtuously, but thou excellest them all (Prov. xxxi. 10, 20, 25-27, 29).

R. Thanks be to God.

Then the Minister or Admitting Associate says to each one who presents herself for a Member,

Q. Is it your desire to be admitted a member of this Society?

A. It is my desire.

Q. Will you be earnest to keep the rules, loving and obedient to those set over you, pure and faithful in life, helpful to your fellows?

A. I will endeavour so to do and be, by the aid of God's grace.

Then shall the same admit her, taking her by the hand and saying,

I admit thee [*Christian and surname*] to be a member of this Society: in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

R. Amen.

Let us pray.

Collect for the Admitted.

O Lord, we beseech Thee, graciously to behold these Thy handmaidens, that what they promise, each to the others and to Thee, they may in quietness and confidence fulfil; make them.

modest, humble and constant in whatsoever service Thou askest of their life. Innocent of evil, clean through Thy blood, strong in Thy spirit, may they follow Thee ; by sisterly love fortifying one another in faith and good works, and encouraging the hearts of many ; and at the last, where Thou art, may Thy servants be : who livest and reignest with the Father and the H^{ly} Ghost, One God, world without end. Amen.

And after the Admission of either Associates or Members, these Prayers following.

Grant, O Lord, that in us all may dwell, through the gift of Thy Spirit, a wise modesty and prudent kindness ; sweet gravity, and pure freedom : may we glow with charity, and love nothing but in Thee ; live praiseworthy, and seek no praise. Thee may we glorify by pureness both of body and soul, lovingly fearing Thee, lovingly serving Thee. Be Thou our honour, our gladness, our hope ; in sorrow our solace, in doubtfulness our counsel, in wrong our defence, in tribulation our patience, in poverty our riches, in weakness our strength. In Thee may we find our all ; seek to love Thee above all. Thee may we please, the Searcher of hearts, not outwardly only, but in mind and in soul : that with all holy women we may be counted at last in the number of those "Wise Virgins," who shall in joy go forth to meet Thee, not disquieted by Thy unlooked for coming, but securely safe with lamps of virtues burning ; and

have leave to enter Thy royal gate and be in peace with Thee for evermore. Amen.

If a Clergyman be present he adds this Prayer.

Lord, hear our prayers and pour upon these Thy handmaidens Thy spirit of benediction, that enriched with heavenly gifts they may find favour in the sight of Thy majesty, and give to others a pattern of good life and work, through Christ our Lord. Amen.

Peace be with all. Amen.

The almighty and merciful Lord, the Father, the Son, and the Holy Ghost, bless, preserve, and keep us. Amen.

*** Day of Intercession for Foreign Missions and of Rogation or Prayer for God's Blessing on the Produce of the Year.**

TUESDAY BEFORE ASCENSION DAY,
*or any of the seven days next following, except
Ascension Day.*

*The Bishop to the Clergy and Laity of the
Diocese of Truro.*

DEAR BRETHREN,

I earnestly ask for the devout observance by the

* I have inserted the Pastoral Letter sent out with the Form of Service to every Incumbent in the Diocese. There also was issued a similar Form of Prayer for St. Andrew's Day.—ED.

Church in Cornwall of the Day of Intercession for Foreign Missions.

We must not surrender, but rather deepen our attention to the old devotion of the Church, which has marked the same season as one of Rogation or Special Prayer for a blessing upon the year and its kindly fruits.

We must pray likewise for gifts of grace to the rich as well as the poor, that all may use His wonderful gifts to the honour of the Giver.

The combination of these two Intercessions for the natural and spiritual harvests is very fitting. When our Lord awakens us, His disciples, to the approach and reality of the spiritual harvest He bids us "look on the fields" of corn. He calls His ministers "labourers in the harvest," "shepherds," and "fishers."

The increase is manifest with which God has visited the mission labours of His Church ever since she placed them by this solemn united act more trustingly in His divine hands.

Let us so commit to Him all our work, all our interests and hopes, "seeking first the kingdom of heaven and His righteousness." *All* "the labour of the righteous tendeth unto life," and the word is not grown old which says "according to your faith be it unto you."

I am, dear Brethren,

Your loving Servant,

E. W. TRURON.

On the appointed Day at the beginning of the Service these Proper Sentences.

God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation — 2 COR. v. 19.

I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people, saying with a loud voice, Fear God and give glory to Him.—REV. xiv. 6, 7.

Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world.—MATT. xxviii. 19, 20.

PROPER PSALMS. *Morning.* PSALMS ii., xix.,
lxv., xcvi.
Evening. PSALMS lxxii., xcvi.

And any of these Proper Lessons (except that on Sunday the First Lessons shall be those appointed in the Calendar).

First. Morning. ISA. xlix. ISA. lx.
Evening. ISA. lxi. GEN. viii. 15–ix. 18.
Second. Morning. MATT. xxviii. JOHN iv. 5–39.
Evening. LUKE iv. 14–v. 11. REV. vii.

*After the Collect of the Day, this Collect for
the Missionary Clergy.*

* Most merciful Father, we beseech Thee to send Thy heavenly blessing upon Thy servants, the missionary clergy and teachers of Thy Church, that they may be clothed with righteousness, and that Thy word spoken by their mouth may have such success that it may never be spoken in vain. Grant also to Thy children scattered abroad, grace to hear and receive what they shall deliver out of Thy holy word or agreeable to the same as the means of salvation, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

*And (on Rogation Days) this Prayer for Blessings
on the Produce of the Earth and Sea.*

† O God, heavenly Father, whose gift it is that the land is fruitful, fishes multiply in the seas, and metal is taken out of the earth; prosper the work of our hands by Thy heavenly benediction; and grant that we, receiving Thy bounteous liberality, may use the same to Thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. Amen.

*Also after Morning or Evening Prayer, or after the
Service of the Holy Communion, as followeth.*

* Cf. "Ordering of Priests."

† Cf. the two Prayers, "In Time of Dearth and Famine," in Book of Common Prayer.

And the same may likewise be used daily through the week.

Let PSALM cxvii. be said by all kneeling.

After which let a short silence be kept for private prayer, the Minister suggesting, if need be, matter for prayer; and after that one or more of these Prayers; the Minister first saying,

O God, make Thy way known upon earth.

R/. Thy saving health among all nations.

V/. Let the people praise Thee, O God.

R/. Let all the people praise Thee.

V/. Then shall the earth bring forth her increase.

R/. And God, even our own God, shall give us His blessing.

Let us pray.

FOR A PROSPEROUS SEASON.

Almighty Father, Lord of heaven and earth; of Thy great goodness, we beseech Thee to give and preserve to our use the kindly fruits of the earth, the treasure of the mines, and the harvest of the sea, so as in due time we may enjoy them with thanksgiving; through Jesus Christ our Lord. Amen.

FOR THE CONVERSION OF UNBELIEVERS.

* O merciful God, who hast made all men, and hatest nothing that thou hast made, &c.

* Collect for Good Friday.

FOR GRACE TO THE CONVERTED.

* Almighty God, who shewest to them that be in error the light of Thy truth, &c.

FOR THE GROWTH OF NATIVE CHURCHES.

Join the sons of the strangers unto Thee, O Lord, to serve Thee and to love Thy name. From the rising of the sun even unto the going down of the same make Thy name great among the Gentiles. In every place let incense be offered unto Thy name and a pure offering: take of them also for priests and for levites, as Thou hast said, that Thy name may be great among the heathen; through Jesus Christ our Lord. Amen.

Our Father, &c.

The Litany may be used on each of the Rogation Days at any convenient hour, with any of the above Collects.

* Collect for Third Sunday after Easter.

TRURO CATHEDRAL CHURCH.

The Form and Order of Laying the Foundation-stone

MAY 20, 1880.

*The Holy Communion will be celebrated in S. Mary's
and other Churches of the City at 8 A.M.*

*The Clergy being assembled and robed in S. Mary's
at eleven o'clock shall be said :*

Come, Holy Ghost, our souls inspire,

PSALM li. Miserere mei, Deus.

PSALM cxxii. Lætatus sum in his.

*Then shall they proceed out of the Church by the west
door two and two, in their order, the juniors
going first, afterward the Prebendaries of
Endellion, the Rural Deans, Capitular Digni-
ties, Dean and Residentiaries of Exeter, Canons
of Truro, Archdeacons, Bishops, Bishop of
Truro, Archbishop of Canterbury — each
Bishop followed by his Chaplains and Officers.*

Of each pair one will go to the north, the other to the south side of the enclosure as they come out of the west door, and will take their places.

[*The National Anthem will be sung at the entrance of the Prince and Princess. All present are requested to join in it as well as in the Lord's Prayer, Psalms, Hymns and Responses.*]

All being ready, the Bishop shall say,

Our help is in the name of the Lord.

R^y. Who made heaven and earth.

V. O Lord, hear our prayer.

R^y. And let our cry come unto Thee.

V. Blessed be the name of the Lord.

R^y. From this time forth for evermore. Alleluia.

Then shall be sung this Psalm :

PSALM lxxxiv. Quam dilecta tabernacula.

(*J. Turle.*)

And after that, these Prayers following, all devoutly kneeling, the Bishop first pronouncing with a loud voice,

The Lord be with you.

R^y And with thy spirit.

Let us pray.

* O Almighty Lord God, who, though the heavens and earth cannot contain Thee, yet vouch-

* Cf. "Priests' Prayer Book," 156.

safest to have with men an house where they continually may call upon Thy name ; behold, we beseech Thee, this place with the eyes of Thy peace ; purify it from all defilement and keep it pure ; and as Thou didst fulfil the devotion of Thy chosen servant David through the work of Solomon his son, so in this work vouchsafe to grant us our heart's desires, and let all spiritual wickedness hence depart ; through our Lord Jesus Christ, Thy Son, who with Thee liveth and reigneth in unity of the Holy Ghost, One God, world without end. Amen.

* O Lord Jesu Christ, Son of the living God, Very God Almighty, the brightness and express image of the Everlasting Father, and the Life Everlasting, who art the corner-stone cut out from the mountain without hands ; and the immutable foundation ; stablish the stone to be laid in Thy name ; and Thou who art the beginning and the end, by whom as the beginning, God the Father from of old created all things, be, we beseech Thee, the beginning, the increase, and the consummation of this our work, now to be begun to the praise and glory of Thy name, who, with the Father and the Holy Spirit, livest and reignest God, world without end. Amen. *

For the Benefactors of the Cathedral.

Bless, O Lord, the work of Thine own hands : and grant that all they who with pure intent have given

* Cf. " Priests' Prayer Book," 152.

their aid to the building of this church of Thine, whensoever they shall call upon Thy holy name, may be preserved both in body and soul; through Christ our Lord. Amen.

Then H.R.H. the Duke of Cornwall, the Bishops, the Clergy and Choir, with the Officers of the Maçons, shall proceed to the Foundation-stone, and being come to it, the Archbishop shall begin,

Behold, I lay in Zion a chief corner-stone, elect, precious :

R^y. And he that believeth in Him shall not be confounded.

V. The stone which the builders refused :

R^y. Is become the head-stone of the corner.

V. Other foundation can no man lay than that is laid :

R^y. Which is Jesus Christ.

Bishop .

Let us pray

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c.

O Lord, holy Father, almighty, everlasting God, vouchsafe to bless this stone for the foundation of this church, through our Lord Jesus Christ Thy Son ; for He is the tried Stone, the precious corner-stone, the sure foundation ; who with Thee and the

Holy Ghost liveth and reigneth one God for ever and ever. Amen.

Then the Stone is made ready by the Masons with the accustomed ceremonies.

THE LAYING OF THE CORNER-STONE.

One of the Chaplains says,

* Prevent us, O Lord, in all our doings with Thy most gracious favour, &c.

The lime being prepared and the Architect and Masons ready, is sung this Hymn.

O Lord of Hosts whose glory fills
The bounds of the eternal hills,
And yet vouchsafes in Christian lands
To dwell in temples made with hands.

Grant that all we who here to-day
Rejoicing this foundation lay
May be in very deed Thine own,
Built on the precious corner-stone.

The heads that guide endue with skill,
The hands that work preserve from ill,
That we who these foundations lay
May raise the topstone in its day,

Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost. Amen.

* Commun. Service.

The Prince with the accustomed ceremonies lays and afterwards proves the Stone, and declares it well and truly laid.

The Bishop then says,

* In the faith of Jesus Christ we place this foundation-stone (*touching it*) in the name of the Father and of the Son and of the Holy Ghost. Amen.

Here let the true faith and fear of God with brotherly love ever abide : and be this place dedicated unto prayer and unto the invocation and praise of the most holy name of the same our Lord Jesus Christ, who with the Father, and the Holy Spirit, liveth and reigneth one God, world without end. Amen.

The Archbishop then says,

The Lord bless you and keep you : The Lord make His face to shine upon you and be gracious unto you : The Lord lift up the light of His countenance upon you and give you peace both now and evermore. Amen.

The Procession returns from the Foundation-stone to the Westward Stone, the Choir going first, singing,

PSALM cxxvii. Nisi Dominus. (*Purcell.*)

PSALM lxxxvii. Fundamenta ejus. (*Sir G. Elvey, Mus. Doc.*).

* Cf. 'Priests' Prayer Book,' 153.

THE LAYING OF THE WESTWARD STONE.

*The Stone being prepared and all things made ready
as before with the accustomed ceremonies,*

The Bishop says,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c. . . . for ever and ever. Amen.

*The Prince lays and proves the Stone, and declares
it well and truly laid.*

The Archbishop of Canterbury then says,

In the faith of Jesus Christ we place this stone
(*touching it*) In the name of the Father, and of the
Son, and of the Holy Ghost. Amen.

Here let the true faith and fear of God with
brotherly love ever abide: and be this place dedi-
cated unto prayer and unto the invocation and
praise of the most holy name of the same our Lord
Jesus Christ, who with the Father, and the Holy
Spirit, liveth and reigneth one God, world without
end. Amen.

"All people that on earth do dwell." [PSALM C.]

THE CONCLUDING PRAYERS.

A Collect for the Masons and Workmen.

One of the Chaplains shall say,

O God, who art the shield and defence of Thy people, be ever at hand, we beseech Thee, to protect and succour the builders of this house; keep them in their building from all sin and profaneness, and shelter them from all accident and peril; that the work which, through Thy mercy hath been now begun, may be brought in Thee to a happy end, through Jesus Christ our Lord. Amen.

Collect for the Gift of the Spirit.

The Bishop of Exeter shall say,

Let Thy Holy Spirit, we beseech Thee, O Lord our God, descend upon the house that we shall build, to hallow our gifts and the gifts of all Thy people, and to cleanse our hearts by His grace, through Jesus Christ our Lord. Amen.

Collect for all Worshippers.

The Bishop of the Diocese shall say,

O God who in all places of Thy dominion art ready to receive and bless; hear us we pray Thee, and grant that the building of this house may remain inviolate to Thee for ever, and that all Thy faithful people, who make their supplication before Thee, may ever attain the benefits of Thy good-

* Cf. 'Priests' Prayer Book,' 154.

ness ; through our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, One God world without end. Amen.

℣. Blessed be the name of the Lord.

℞. Henceforth world without end.

*Then shall the Archbishop let them depart with
this Blessing,*

The peace of God, which, &c.

℞. Amen.

*[The Company are requested not to leave their seats
until the Princess has left the enclosure and the
Clergy have returned to the Church.]*

Order for the Consecration* of the Cathedral Church of the Blessed Virgin Mary of Truro.

On Thursday, the third day of November, in the Year of our
Lord 1887, by

The Right Rev. GEORGE HOWARD, LORD BISHOP OF
TRURO ;

The Most Rev. EDWARD WHITE, LORD ARCHBISHOP
OF CANTERBURY,

* For obvious reasons I have inserted here this Order for Consecration out of its chronological position. It was drawn up at Addington by the present Bishop of St. Andrews, then Bishop of Truro, and my father : as also a Form of Service for the observance of the Octave. I have also added in this place the Order of Procession.—ED,

And divers other BISHOPS and PRELATES, assisting ;
 HIS ROYAL HIGHNESS ALBERT EDWARD
 PRINCE OF WALES AND DUKE OF CORNWALL,
 Being present.

The Choir of the said Cathedral singing the Service,
 assisted by Choristers, Lay Clerks, and Vicars Choral of
 the Cathedral Churches of St. Paul's, Bristol, Exeter,
 Gloucester, Hereford, Lichfield, Oxford (Christ Church),
 and Wells; and of the Parish Church of St. Peter's,
 Eaton Square, London :

AUG. B. DONALDSON, M.A., *Canon of Truro* :—*Precentor*.

G. R. SINCLAIR (*Organist of Truro Cathedral*) :—*Choir-*
master.

C. H. LLOYD, M.A. MUS. BAC. (*Organist of Christ*
Church, Oxford) :—*Organist*.

ORDER OF PROCESSION.

Cross Bearer and Attendants.

Instrumentalists, two and two.

Lay Clerks and Vicars Choral, two and two.

Precentors of Cathedrals, and of St. Peter's, Eaton
 Square.

Diocesan Inspector of Truro. Vice-Chancellor of Truro
 Cathedral,

Rural Deans of the Diocese, two and two.

Prebendaries of Endellion,

Honorary Canons of other Cathedrals,

Prebendaries of Exeter,

Canons Residentiary of other Cathedrals,

Archdeacons,

The Dean of Chester.

Canons of Truro, two and two.

Archdeacons of the Diocese of Truro.

Bishops [20], two and two ; each attended by his
 Chaplain.

The Registrar of the Diocese.

The Pastoral Staff, borne by the Bishop's Private
Chaplain.

The Lord Bishop of the Diocese.
Chaplains.

The Apparitor-General of the Province.
The Mace Bearer.

The Archbishop's Cross, borne by his Grace's Domestic
Chaplain.

The Lord Archbishop of Canterbury. •
Train-bearers.
Chaplains.
Provincial Registrar.

*If the weather be fair, the Bishops, Canons and
others shall proceed round the Church singing
the Hymn*

“Blessed city, heavenly Salem.”

*Outside the west door, the Choir and Clergy shall
separate north and south into two lines, that
the Bishops may receive the Prince of Wales,
and after that pass up to the entrance.*

Then shall the Bishop say,

* Remember not, Lord, our offences, nor the
offences of our forefathers ; neither take Thou
vengeance of our sins : spare us, good Lord, spare
Thy people, whom Thou hast redeemed with Thy
most precious blood, and be not angry with us for
ever.

R^y. Spare us, good Lord.

* Litany.

Let us pray.

Prevent us, O Lord, in all our doings, &c.

Then shall he say,

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.

This shall the Clerks sing

And, from within, the Clerks shall answer,
Who is the King of Glory?

Then shall the Bishop say,

The Lord of Hosts, He is the King of Glory.

This also the Clerks shall sing.

The Bishop shall then take the Pastoral Staff in his right hand, and knock upon the door,† saying,
Open ye the gates.

Then shall the door be opened, and the Bishop entering shall say,

Peace be to this house.

Then shall the Lord Lieutenant present to the Bishop the Petition for Consecration, saying,

My Lord, in my own name and in the name of

* Commun. Service.

† With the butt-end of the staff.

the Diocese, I desire that you will be pleased to consecrate this Cathedral to the uses set forth in this Petition.*

The Registrar shall then read the Petition.

The Bishop shall answer,

I am ready to do as you desire, and I pray God to bless and prosper this your work.

Then shall the Bishops, Canons, and others proceed to the Choir singing the following Psalm.

PSALM xxiv. Domini est terra.

Then shall the Prince kneel at his faldstool, the people also kneeling, and there shall be sung the following suffrages, the Bishops remaining near the faldstool.

V. O Lord, show Thy mercy upon us.

R. And grant us Thy salvation.

Then shall the Bishop say,

Let us pray.

† O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, &c.

Then passing through the Choir, and passing nigh

* The Bishop, having received it, said: "Let the petition be read."

† Book of Common Prayer.

unto his Throne, the Bishop said the suffrages for the Prince.

* *Ps.* O Lord, save the Prince.

R. Who putteth his trust in Thee.

Ps. Send him help from Thy holy place.

R. And evermore mightily defend him.

Ps. Let his enemies have no advantage against him.

R. Let not the wicked approach to hurt him.

Ps. Peace be within thy walls.

R. And plenteousness within thy palaces.

Ps. O Lord, hear our prayer.

R. And let our cry come unto Thee.

Almighty God, the fountain of all goodness, we humbly beseech Thee to bless this Thy servant, Albert Edward, Prince of Wales and Duke of Cornwall; [bless his wife, bless his sons and daughters, bless all who are near and dear to him.] Endue him with Thy Holy Spirit; enrich him with Thy heavenly grace; prosper him with all happiness; and bring him to Thine everlasting kingdom; through Jesus Christ our Lord. Amen.

Then shall all kneel in the places appointed for them, and silence shall be kept for a space, after which shall be sung, all kneeling,

Veni Creator Spiritus.

* In the common 8vo copy these suffrages are thus assigned—"Priest," "Answer," alternately, and were originally directed to precede the Prayer for the Queen's Majesty.

Then shall all rise from their knees and the Bishop going to the Table and there standing, the Lord Lieutenant shall present to him the Instrument of Donation, and the Bishop shall lay the same on the Table, after which, standing at the Table, and turning himself to the people, he shall say,

Dearly beloved in the Lord, forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the secret inspiration of the Blessed Spirit, or by express command of God, or by their own reason and sense of the natural decency of things, have erected houses for the worship of God, and separated them from all profane and common uses, in order to fill men's minds with greater reverence for His glorious majesty, that they might prepare their hearts with more devotion and humility to approach His sacred presence, and to receive His sacred gifts ; which pious works have been allowed and graciously accepted by our heavenly Father ; let us not doubt but He will also favourably approve this our godly purpose of sanctifying this place and setting it apart in solemn manner to the several offices of His holy worship, and let us faithfully and devoutly beg His blessing on this our undertaking and say,

Then, all kneeling down, the Bishop shall say the Prayer following,

* O Eternal God, mighty in power, of majesty

* Cf. Bishop Andrewes' " Form for the Consecration of Churches."

incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; look down, we humbly beseech Thee, with favour upon us, who are gathered here together in Thy sight, to consecrate this place with all humility and readiness of heart, to the honour of Thy great name, sequestering it henceforth from all unhallowed, ordinary and common uses, and dedicating it entirely to Thy service, for reading therein Thy most holy word, for celebrating Thy blessed sacraments, for offering to Thy glorious majesty the sacrifice of praise and thanksgiving, for blessing Thy people in Thy name; and for all Thy holy ordinances. Accept, O Lord, this willing service at our hands, and bless it with such success as may tend most to Thy glory, and the furtherance of our happiness, through Jesus Christ our blessed Lord and Saviour. Amen.

Then all standing up, the Bishop with his Chaplains and other Clerks appointed, shall go to the Font, and there shall be read the words following.

TITUS iii. 4, 6.

The kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.

*Then the Bishop, laying his hand on the Font,
shall say, the people still standing,*

* Regard, O Lord, the supplications of Thy servants, and grant that whosoever shall be dedicated to Thee in this font by baptism, may be sanctified with the Holy Ghost, delivered from Thy wrath, received into the Ark of Christ's Church and ever remain in the number of Thy faithful and elect children. Amen.

After this the Bishop shall, with his Clerks as before, go to the Lectern, at which shall be read as follows,†

REV. xiv. 6.

And I saw another angel fly in the midst of heaven having the everlasting Gospel to preach unto them that dwell in the earth, and to every nation and kindred and tongue and people.

And then to the Pulpit, where shall be read these words,‡

ACTS v. 20.

Go stand and speak in the temple to the people all the words of this life.

* Cf. Bishop Andrewes' "Form for the Consecration of Churches."

† The organ playing the air of "How beautiful are the feet of them," by the Rev. A. J. Mason, sometime Canon Missioner.

‡ The organ playing the same strain on another Manual.

Then shall the Bishop say,

* Grant, O Lord, that by Thy holy Word which shall be read and preached within this place, those who hear may perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same. Amen.

** At the place of Marriage shall be read,†*

EPH. v. 31, 32.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church.

Then shall the Bishop say,

* Grant, O Lord, that whosoever shall be joined together in this place, in the holy estate of matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and continue in perfect love together, and live according to Thy laws until their lives' end. Amen.‡

At the place of Confirmation shall be read,§

HEB. vi. 1, 2.

The foundation of repentance from dead works

* Cf. Bishop Andrewes' "Form for the Consecration of Churches."

† The organ playing the "Wedding March."

‡ The organ then played the air of the hymn, "The Church's One Foundation."

§ On the level of the Bishop's Throne.

and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection from the dead, and of eternal judgment.

And the Bishop shall say,

Grant, O Lord, that all who in this place, shall renew the promises and vows made for them at their Baptism, and thereupon shall be confirmed by the Bishop, may receive such a measure of Thy Holy Spirit that they may be enabled faithfully to fulfil the same, and being preserved in the unity of the Church, may daily grow in grace until their lives' end. Amen.*

Then shall they proceed to the Table, and one of the Chaplains shall read,

I COR. x. 16.

The cup of blessing which we bless, is it not the Communion of the Blood of Christ? The bread which we break, is it not the Communion of the Body of Christ?

And the Bishop, standing before it, shall lay his hand upon the Table, and say as followeth,

† Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and

* The organ then played the air, "My God, and is Thy Table spread."

† Cf. Bishop Andrewes' "Form for the Consecration of Churches."

Blood of Christ Thy Son, may so draw near, that, being fulfilled with Thy grace and heavenly benediction, they may to their great and endless comfort obtain remission of their sins, and all other benefits of His passion. Amen.*

Then the Bishop, standing before the Holy Table, shall say as followeth, the people kneeling,

Grant, we beseech Thee, O Lord, that whosoever shall draw near unto Thee in this Thy house, which here we dedicate and consecrate to Thee, to give Thee thanks for the benefits received at Thy hands, to set forth Thy most worthy praise, to hear Thy most holy Word, to confess their sins unto Thee, and to entreat Thy pardon, or to ask such things as are requisite and necessary as well for the body as the soul, may do it with that steadfastness of faith, that seriousness, attention, and devout affection, that Thou mayest hear from heaven Thy dwelling-place, and give whatever in Thine infinite wisdom and goodness Thou shalt see most expedient for them; and this we beg for Jesus Christ's sake our blessed Lord and Saviour. Amen.

Then the Bishop, turning himself and looking westward [extending his right hand], shall say,

Behold, a ladder set up on the earth, and the top of it reaching to heaven :

* The organ then played, " Holy, holy, holy."

And, behold, the angels of God ascending and descending on it.

And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac.—(GEN. xxviii. 12-13).

Then the Archbishop shall say [standing up],

O God, who unto every age givest knowledge of Thyself; we yield Thee hearty thanks for many holy men, who laid of old among our fathers the foundation of Jesus Christ, for the marvellous calling wherewith Thou hast kept Thy flock, and for renewing in this our day the shepherding of Thine antient fold; we praise Thee for this house of Thy doctrine and service which Thou, Lord, only, by the prayers and hands of Thy servants hast raised high in so fair sanctity; humbly beseeching Thee to build and bind Thy people, one and all, into one spiritual fitly framed temple, wherein shall be no walls of partition; and glorifying Thee for the glorious hope of this day and hour, that what now is hallowed in dedication may be evermore filled with the glory of Thy indwelling. Therefore be Thou magnified, O Lord, in Thy holy places and manifest Thyself in the sanctuary which we have builded, so that Thou who workest all Thy will in the sons of Thy adoption, may continually be praised in the joy of Thine heritage; through Jesus Christ our Lord, who liveth and reigneth with Thee and

the Holy Ghost, One God, world without end.
Amen.*

Then the Bishop, sitting in his Chair, the people also being seated, shall direct the Chancellor† of the Diocese to read publicly the sentence of the Consecration; which done, the Bishop shall sign the Instrument of Consecration,‡ and order it to be laid up in the Registry among the muniments of the See, and to be registered.

Then shall be sung Hymn No. 7, "Holy, Holy, Holy." After which shall follow the Order of the Holy Communion with this Collect, Epistle § and Gospel.||

The Collect.

O most glorious Lord God, we acknowledge that we are not worthy to offer unto Thee anything belonging to us; yet we beseech Thee in Thy

* The chair was then placed by the Chancellor of the Church, the Rev. A. J. Worlledge.

† Archdeacon Phillpotts.

‡ The Bishop of Sarum, who sat on the left hand of the Archbishop, went then by his Grace's desire to request the Prince to witness the Bishop's signature, which his Royal Highness did, standing at the little table where sat the Bishop, who then delivered the Instrument to the Chancellor of the Diocese, saying, "Let the Instrument of Consecration be registered."

§ The Epistoler being the Bishop of Winchester, attended by the Chancellor.

|| The Gospeller being the Bishop of London, attended by the Missioner.

great goodness, graciously to accept and prosper this our undertaking. Receive the prayers and intercessions of us and all other Thy servants, who either now or hereafter entering into this house, shall call upon Thee, and give both them and us grace to prepare our hearts with reverence and godly fear. Affect us with an awful apprehension of Thy divine majesty, and a deep sense of our own unworthiness, so that, approaching Thy sanctuary with all lowliness and devotion, we may bring with us holy thoughts and pure hearts, bodies undefiled, and minds sanctified, a sacrifice acceptable unto Thee, through Jesus Christ our Lord. Amen.

For the Epistle, REV. xxi. 22.

And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour into it. And the gates thereof shall not be shut at all by day : for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie : but they which are written in the Lamb's book of life.

The Gospel, ST. JOHN ii. 13.

And the Jews' Passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting : and when He had made a scourge of small cords, He drove them all out of the Temple, and the sheep and the oxen ; and poured out the changers' money, and overthrew the tables ; and said unto them that sold doves, Take these things hence ; make not my Father's house an house of merchandise.* And His disciples remembered that it was written, The zeal of Thine house hath eaten me up. Then answered the Jews and said unto Him, What sign showest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them ; and they believed the Scripture, and the word which Jesus had said.*

Then shall be sung the Nicene Creed ; after which

* The Bishop's Chaplain, the Rev. H. F. Wilkinson, here removed the book and desk to the midst, the Instrument of Donation still remaining on the Table.

notice shall be given of the Celebration of the Holy Communion on the Sunday following, and on each day of the Octave.*

Then [after the Hymn], shall follow the Sermon † by the Archbishop of Canterbury.‡

The Sermon ended, the Bishop shall begin the offertory.

While the devotions of the people are being gathered the Choir shall sing Hymns 14, "Victim Divine," and 12, "The Church's One Foundation," as time shall serve.

When the alms have been duly offered, there shall follow the Presentation of the Ornaments and sacred Vessels.§

The holy Vessels and Ornaments shall be delivered to the Bishop, who shall place them upon the

* By the Precentor at the entrance of the Quire, after he had bidden the Prayers for Benefactors.

† The Sermon was upon this text: "In due season we shall reap if we faint not."—GAL. vi. 9.

‡ The Archbishop going down to the pulpit. The Prince, being conducted by the Bishop, is placed in the Dean's seat in the Choir.

§ Viz., Chalices and Patens, two of gold, one of silver, three alms-dishes of gold, brought from a wooden credence on the south side of the Holy Table by Missioner and Chancellor

*Holy Table, together with the record of such Ornaments as cannot be conveniently carried, the people standing, and the organ playing a still verse the while.**

When all is presented, shall be sung as followeth,

Who am I, and what is my people, that we should be able to offer so willingly, after this sort? for all things come of Thee, and of Thine own have we given Thee.—I CHRON. xxix. 14.

Then shall the Bishop say, all kneeling,

Grant, O Lord, that all these ornaments here dedicated unto Thee, and given to the use of Thy service, may be, by this our ministry, thereunto consecrated, and for ever set apart from all common and profane uses whatsoever. Amen.

Grant that these patens and chalices, which we here offer up unto Thee, may be accepted by Thee, and that they may ever continue hallowed vessels in Thy house. Amen.

Grant that no superstition may grow unto them in their service, nor profane use unhallow them, and that all which come to be partakers of the Sacrament of Thy blessed Body and Blood, may come worthily and receive the earnest of eternal salvation. Amen.

* The record of ornaments was presented at the altar rail by a layman, kneeling.

Then shall the Bishop silently lay his hand on each piece, and after that say,

* We bless Thee, O Lord, for Thy blessings upon us, and for all Thy servants, into whose hearts Thou hast put it to make this holy dedication unto Thy name. Bless them with the riches of Thy goodness, and grant that by the reverent and holy use of these their offerings Thy praise may now and ever be set forth in Thy Church, and Thy service day by day be done in the beauty of holiness for Thy honour and glory, through Jesus Christ our Lord. Amen.

Then shall the Bishop place upon the Holy Table the Bread and Wine.†

The Communion being done, after the last Collect and immediately before the Benediction, shall be said these Collects, by the Archbishop.‡

* Blessed be Thy name, O Lord our God, that it hath pleased Thee to put into the hearts of Thy servants to erect an house to Thy worship and service. Bless, we humbly beseech Thee, all those

* Cf. Bishop Andrewes' "Form for the Consecration of Churches."

† Brought to him from the stone credence on the south by the Chancellor and Missioner, as Sub-deacon and Deacon.

‡ The Archbishop pronounced also the Absolution after the General Confession.

by whose pains, care and cost this work is happily begun. Bless their families and their substance. Remember them concerning this: wipe not out this kindness that they have shewed for the house of their God. And grant that all who shall enjoy the blessing of this place may use it right thankfully to the glory of Thy name, through Jesus Christ our Lord. Amen.

Blessed be Thy name, O Lord God, that it hath pleased Thee to have Thy habitation among the sons of men, and to dwell in the midst of the assembly of saints. Bless, we beseech Thee, the service of this day, and grant that, in this place now set apart to Thy honour, Thy holy name may be worshipped in truth and purity to all generations. Amen.

After the Blessing shall be sung Hymn 8,

“Jesus, where’er Thy people meet.”

NOTE.—The Congregation are requested to remain standing in their own places until the Procession of the Prince of Wales with the Bishops and Clergy has left the Church

EVENING PRAYER.

The Bishops, Clergy, and Choir will enter the Cathedral at the west door, singing the Processional Hymn No. 2, “At the Name of Jesus.”

PROPER PSALMS: lxxxiv., cxxii., cl.

[*The Chancellor conducts the Readers to the Lectern.*]

First Lesson (Bishop of Aberdeen).—2 CHRON. vii.

Second Lesson (Bishop of Newcastle).—HEB. x.
19-26.

First Anthem. PSALM xlvi. (Ouseley).

1. Great is the Lord, and highly to be praised :
in the city of our God, even upon His holy hill.
Amen. 8. We wait for Thy loving kindness, O
God, in the midst of Thy temple. 11. Walk
about Sion, and go round about her and tell the
towers thereof. 12. Mark well her bulwarks, set
up her houses that ye may tell them that come
after. For this God is our God for ever and ever,
He shall be our guide unto death. Amen.

Hymn before the Sermon, No. 1.

"All people that on earth do dwell."

Sermon by the Bishop of London.

Hymn after the Sermon, No. 5.

"Glorious things of thee are spoken."

Second Anthem.—(Messiah).

REV. xix. 6 ; xi. 15 ; xix. 16.

Hallelujah : for the Lord God omnipotent
reigneth. The kingdom of this world is become
the kingdom of our Lord and of His Christ ; and
He shall reign for ever and ever ; King of Kings
and Lord of Lords. Hallelujah.

HYMNS

*For use at the Consecration of Truro Cathedral and
the Services during the Octave of the same.*

1. Hymns A. & M., 166 ; Church Hymns, 331.
2. Hymns A. & M., 306.
3. Hymns A. & M., 396.*
4. Hymns A. & M., 431 ; Church Hymns, 356.
5. Church Hymns, 368.
6. Hymns A. & M. 436 ; Church Hymns, 554.
7. Hymns A. & M., 160 ; Church Hymns, 7.
8. Church Hymns, 312.
9. Church Hymns, 423.
10. Hymns A. & M., 165 ; Church Hymns, 446.
11. Hymns A. & M., 235 ; Church Hymns, 476.
12. Hymns A. & M., 215 ; Church Hymns, 509.
13. Hymns A. & M., 428 ; Church Hymns, 191.
14. Durham Mission Hymn Book, 111.
15. Hymns A. & M., 427 ; Church Hymns, 554.

* The one actually sung in the Procession was that in Church Hymns. (Note in the Archbishop's hand in Rev. Chr. Wordsworth's copy.) [*i.e.* Church Hymns, No. 338, which was printed on a leaflet for use at Truro, translated by E. W. B. at Rugby, and used at the dedication of Wellington College Chapel, July 16, 1863.]

Daily Prayers for the Workmen.

I.

Lord God of our Fathers, who of old time hast accepted them that laboured willingly upon the House of God, and hast filled men with Thy Spirit to devise skilful works in all manner of workmanship for the service of the Sanctuary; we beseech Thee accept and bless the labours of our hands, and put wisdom into the hearts of them that are wise-hearted to make all after Thy will, that in a holy and beautiful house our children may praise Thee; through Jesus Christ our Lord. Amen.

II.

O God who art the shield and safety of Thy people,*

Our Father, &c.

Prayer used at Dedication of Churches.

* O most blessed Saviour, who by Thy presence at the Feast of Dedication didst approve and honour such religious service as this which we now render unto Thee, be present at this time with us also by Thy Holy Spirit; and because holiness

* Cf. "Form and Order of Laying the Foundation-stone."

* Cf. Bishop Andrewes' "Form for the Consecration of Churches."

becometh Thine house for ever, sanctify us, we pray Thee, that we may be living temples, holy and acceptable unto Thee; and so dwell in our hearts by faith, and possess our souls by Thy grace, that nothing which defileth may enter into us; but that, being cleansed from all carnal and corrupt affections, we may ever be devoutly given to serve Thee in all good works; who art our Saviour, Lord and God, blessed for evermore Amen.

**Prayer for the Maintenance of Religious
Instruction.**

O Lord Jesu Christ, who art the eternal wisdom of the Father, we beseech Thee to assist with Thy heavenly grace the good learning and godly discipline of our children, that in all and above all things they may attain the knowledge of Thee, whom to know is life eternal; and that, according to the example of Thy holy childhood, as they grow in years they may grow in wisdom, and in favour with God and man. Amen.

**Prayer for use in the Vacancy of the
Primacy.**

Regard, O Lord, the supplications of Thy Church bereaved of their Chief Pastor; and so govern the minds of those who in behalf of Thy people and clergy give their voice, that Thou, through their choice and consent, mayest show whom Thou hast

chosen to rule in his room ; so that through calm or trouble, Thy Church may be guided and Thou served by a servant wise and faithful, unto Thy praise and peace on earth ; through Jesus Christ our Lord. Amen.

PROVINCE OF CANTERBURY.

Form of Prayer under present anxieties.*

*May 1885. As used in the Diocese of Canterbury
and other Dioceses.*

AT MORNING PRAYER.

PROPER SENTENCES :

Them that honour me I will honour, and they
that despise me shall be lightly esteemed.—1 SAM.
ii. 30.

Enter into covenant with the Lord thy God that
He may establish thee to-day for a people unto
Himself.—DEUT. xxix. 12, 13.

PROPER PSALMS : xxv., xxxii., lxxvii.

PROPER LESSONS : 1. DAN. ix. 3-23.

2. REV. iii.

AT EVENING PRAYER.

PROPER SENTENCES :

A new heart will I give you, and a new spirit

* Egyptian War.

will I put within you; and ye shall be my people and I will be your God.—EZEK. xxxvi. 26, 28.

Bear ye one another's burdens and so fulfil the law of Christ.—GAL. vi. 2.

PROPER PSALMS: cvii., cxliv.

PROPER LESSONS: 1. ISA. i.

2. S. MATT. vii. 7.

After the Collect of the Day.

O God, who callest peacemakers Thy children, and hast declared that Thou wilt scatter nations that delight in war; we beseech Thee that, as Thou didst send Thy Son with the heavenly voice of peace on earth to be the Prince of Peace to men, so Thou wilt keep our hearts and minds in His peace, and make us both to love and defend the same. Guide the counsels of the Queen, and of all princes and governors, in equity and steadfastness, to establish unity and concord among the nations, that all mankind may render Thee the fruits of peace and righteousness; through Jesus Christ our Lord. Amen.

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, &c.

*The Prayer for our Soldiers and Sailors may
be said in the usual place.*

Before the General Thanksgiving.

We thank Thee, O Heavenly Father, for Thine .

abundant mercies poured upon this Church and nation, and most of all for the increase of the open knowledge of Thee, the only true God, and Jesus Christ, whom Thou hast sent. But Thou, O Lord, dost mark what is aniss, and canst correct with judgment, not in anger: we therefore pray Thee forgive us those things whereof our conscience is afraid; and of Thy tender mercy deliver us from trials above what we can bear, and from dangers seen and unseen round about us. Have compassion, good Lord, on suffering men and sorrowful houses, on the wounded, sick, bereaved, and desolate. Be to the army and the fleet their health, and confidence, and safety, according to Thy perfect will; through Jesus Christ our Lord. Amen.

After Morning or Evening Prayer ended may be used by all kneeling, in silence, this Prayer following. The Priest first saying,

The Lord be with you

Ry. And with Thy spirit.

We confess unto Thee, O Heavenly Father, as Thy children and Thy people, our hardness, and indifference, and impenitence; our grievous failures in Thy faith and in pure and holy living; our trust in riches, and our misuse of them; our confidence in self, whereby we daily multiply our own temptations. We confess our timorousness as Thy Church and witness before the world, and the sin and bitterness that every man knoweth in his own heart.

Here let every one open to God the secret of any sin and grief of his own, and then continue,

Give us all contrition and meekness of heart, O Father ; grace to amend our sinful life, and the holy comfort of Thy Spirit to overcome and heal all our evils. Speak peace to all who are praying with us or for us, far away or near. And we beseech Thee give us the heart to consider the multitude of miserable souls and lives amongst us, to take effectual pity on them, and ever to render unto Thee the things that are Thine ; according to the commandment and in the name of our Master and only Saviour Jesus Christ Thy Son our Lord, who with Thee and the Holy Ghost liveth and reigneth One God, world without end.

When sufficient space has been allowed for this and other private prayer, let the Priest proceed to say aloud in the accustomed manner the FIFTY-FIRST PSALM, Miserere mei Domine, with the Prayers that follow the same in the Communion Service to the end.

Prayer for Convocation.*

“O Lord God, Father of Lights, and fountain of all wisdom, we humbly beseech Thee that this

* This prayer was given, by my father, to the Rev. J. Andrewes Reeve, now Rector of Lambeth, for private use, during the sitting of the Pan-Anglican Synod, 1885.—ED.

Synod of Bishops may receive the heavenly help of Thy grace to search out, and to weigh, to handle and discern all things that make for Thy honour and the advancing of Thy Church's work. Grant therefore that Thy spirit who sate of old upon the council of the Apostles may so likewise dwell on them who bear rule in their place, and lead them into all Truth that is according to godliness ; so that we Thy people may ever firmly hold the very Apostolic and Catholic Faith, and serve Thee rightly with a pure worship, free from fear, through Jesus Christ our Lord. Amen."

A FORM OF THANKSGIVING AND PRAYER TO ALMIGHTY GOD,

Upon the Completion of Fifty Years of her
Majesty's Reign; to be used on Tuesday,
the 21st day of June . . . in the Abbey
Church of S. Peter's, Westminster [1887].

V. O Lord, open Thou our lips.

R. And our mouth shall show forth Thy praise.

V. O Lord, save the Queen.

R. And mercifully hear us when we call upon
Thee.

V. Praise ye the Lord.

R. The Lord's name be praised.

Te Deum Laudamus.

*And after that these Prayers, all devoutly kneeling,
the Minister first pronouncing with a loud voice,*

The Lord be with you.

R. And with Thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father. . . . For Thine is the kingdom,
the power and the glory, for ever and ever. Amen.

V. O Lord, show Thy mercy upon us.

R. And grant us Thy salvation.

V. O Lord, save the Queen ;

R. Who putteth her trust in Thee.

V. Send her help from Thy holy place.

R. And evermore mightily defend her.

V. Let her enemies have no advantage against
her.

R. Let not the wicked approach to hurt her.

V. Endue Thy ministers with righteousness.

R. And make Thy chosen people joyful.

V. O Lord, save Thy people.

R. And bless Thine inheritance.

V. Give peace in our time, O Lord.

R. Because there is none other that fighteth for
us, but only Thou, O God.

V. Be unto us, O Lord, a strong tower ;

R. From the face of our enemies.

V. O Lord, hear our prayer ;

R. And let our cry come unto Thee.

Then shall the Archbishop of Canterbury say,

Almighty God, we humbly offer unto Thy divine
majesty our prayers and hearty thanksgivings for

our gracious Sovereign Lady Queen Victoria, unto whom Thou hast accomplished full fifty years of sovereignty. We praise Thee that through Thy grace she hath kept the charge Thou gavest her in the day when Thou didst set the crown upon her head, bidding her "to do justice, stay the growth of iniquity, and protect the holy Church of God ; to help and defend widows and orphans ; to restore the things gone to decay, maintain the things that are restored ; punish and reform what is amiss, and confirm what is in good order ; to keep the royal law and lively oracles of God !" * We bless Thee that Thou hast heard, through sorrow and through joy, our prayer that she should alway possess the hearts of her people. And we humbly pray Thee that for the years to come she may rejoice in Thy strength, and at the resurrection of the just enter into Thine immortal kingdom ; through Jesus Christ our Lord. Amen.

Almighty God, who didst call Thy servant Victoria, our Queen, as at this time to the throne of her ancestors in the governance of this realm ; we yield Thee humble thanks for the abundance of dominion wherewith Thou hast exalted and enlarged her empire, and for the love of her in which Thou hast knit together in one the hearts of many nations ; we praise Thee for the swift increase of knowledge with power, for the spreading of truth and faith in her times, and gifts

* Cf. Coronation Service, at the ceremony of giving the Sword,

above all that we could ask or think. And humbly we beseech Thee that overmastering both sinful passion and selfish interest, and being protected from temptations and delivered from all evil the unnumbered peoples of her heritage may serve Thee, bearing one another's burdens and advancing continually in Thy perfect law of liberty ; through Jesus Christ our Lord. Amen.

O Lord our God, who upholdest and governest all things in heaven and earth ; receive our humble prayers with our hearty thanksgivings, for our Sovereign Lady Victoria, as on this day set over us by Thy grace and providence to be our Queen ; and so together with her bless Albert Edward Prince of Wales, the Princess of Wales, and all the Royal Family, that they all, ever trusting in Thy goodness, protected by Thy power, and crowned with Thy grace and endless favour, may continue before Thee in health, peace, joy and honour, and live long and happy lives upon earth, and after death may obtain everlasting life and glory in the kingdom of heaven ; by the merits and mediation of Christ Jesus our Saviour, who with the Father and the Holy Ghost liveth and reigneth ever one God, world without end. Amen.

Then shall be sung,

PSALM XX. Exaudiat te Dominus.

*And then the Dean of Westminster shall read
this Lesson.*

1 PET. ii. 6-18 [Behold, I lay... Honour the King.]

Here followeth the Anthem.

Chorus : Blessed be the Lord thy God, which delighted in thee to set thee on His throne, to be King for the Lord thy God.

[*"Gotha," by H.R.H. the Prince Consort.*]

Chorale : Because thy God loved Israel, therefore made He thee King, to do judgment and justice.

Chorus : Blessed be the Lord thy God, &c.—
2 CHRON. ix. 8.

The Anthem ended, the Prayers following shall be said by the Archbishop of Canterbury.

Blessed Lord, the Prince of the kings of the earth, who callest Christian princes to defend Thy faith, and maintain Thy spiritual kingdom; grant that no errors may disturb the peace of Thy Church, nor causeless divisions weaken it. Give unto our Queen all heavenly graces, for the service of Thy true religion and the hallowing of Thy name among all nations. And that these blessings may be continued to after ages let there never be one wanting in her house to receive the sceptre of our United Kingdom, that our posterity may see her children's children, and peace upon the Israel of God. Amen.

* O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, &c.

* From "Service for Queen's Accession."

* Grant, O Lord, we beseech Thee, that the course of this world, &c.

The peace of God, which passeth all understanding, keep your hearts, &c.

* Collect for Fifth Sunday after Trinity.

FORM OF PRAYER FOR THE CENTENARY OF THE COLONIAL EPISCOPATE.*

August 12, 1887.†

AT MORNING PRAYER.—PSALM lxxxix.

First Lesson.—ISA. xli. 10-21.

Second Lesson.—S. LUKE x. 17-25.

AT EVENING PRAYER.—PSALMS xix. and xcvi.

First Lesson.—EZEK. xxxiv. 11.

Second Lesson.—1 TIM. iii. 1-14.

Thanksgiving Collect.

O God, who art filling the waste places of the world with flocks of men over whom Thou hast promised of old to set shepherds to feed them ; we thank Thee for Thy threescore and fifteen churches

* For this I am indebted to the Rev. Prebendary Tucker.—ED.

† Being the hundredth anniversary of the consecration of Bishop Inglis, of Nova Scotia. In 1887 there were seventy-five colonial dioceses. Sixteen have been since added.

of a hundred years accomplished, and for the building up of the whole body of Christ: and we praise Thee for all rulers of the same, steadfast in work, faithful in doctrine, especially for them that have witnessed a good confession and sealed it with their blood.

Pour out, we beseech Thee, of Thy Spirit upon all whom Thou hast called, that Thy name may be no more profaned among the nations by our means, nor the children of the Church go astray in the wildernesses, but that this Thy people may be chief heralds of Thy truth, and knit the bonds of peace among all the Churches.

In all Thy folds let there be one holy flock, and One over them, the Prince of Shepherds, Thy only and beloved Son Jesus Christ our Lord. Amen.

THE FORM AND ORDER OF LAYING THE FOUNDATION-STONE OF THE CHURCH HOUSE

June 25, 1891.

A short Special Service will be held in Westminster Abbey, at Three o'clock, at which the Archbishops and Bishops will be present in their Convocation robes. They will robe in the Jerusalem Chamber. Seats will be provided for them and their Chaplains in the Sacrarium.

The Service being ended, they will proceed out of the Abbey by the West Cloister door two and two, in their order, through Dean's Yard to the Church House, each Bishop followed by his Chaplains and Officers. At the Church House they will await the arrival of T.R.H. the Duke and Duchess of Connaught, and proceed with them to the Foundation-stone.

Members of the Corporation and others who have tickets for the Ceremony will have taken their places in the seats allotted to them round the Foundation-stone by Four o'clock.

[*The National Anthem will be sung at the entrance of T.R.H. the Duke and Duchess of Connaught. All present are requested to join in it as well as in the Lord's Prayer, Hymn, and Responses.*]

Then H.R.H. the Duke of Connaught, the Archbishops, and the Bishops shall proceed to the Foundation-stone, and being come to it, the Archbishop shall begin,

Our help is in the name of the Lord.

R^y. Who made heaven and earth.

V. O Lord, hear our prayer.

R^y. And let our cry come unto Thee.

V. Blessed be the name of the Lord.

R^y. From this time forth for evermore. Alleluia.

V. The Lord be with you.

R^y. And with Thy spirit.

Let us pray.

Lord, have mercy upon us.

Ch.ist, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c.

Let Thy Holy Spirit, we beseech Thee, O Lord our God, descend upon the house that we shall build for the service,* &c.

Then the Stone is made ready by the Masons with the accustomed ceremonies.

The lime being prepared, and the Architect and

* Cf. "Form and Order of Laying the Foundation-stone of Truro Cathedral," p. 79.

Masons ready, H.R.H. the Duke of Connaught, with the accustomed ceremonies, lays and afterwards proves the Stone, and declares it well and truly laid.

The Duke then says,

In the faith of Jesus Christ we place this foundation-stone (*touching it*) in the name of the Father and of the Son and of the Holy Ghost. Amen.

Here let the true faith and fear of God with brotherly love ever abide unto the praise of the most holy name of our Lord Jesus Christ, who, with the Father and the Holy Spirit, liveth and reigneth One God, world without end. Amen.

Then shall be sung,

O God, our help in ages past, &c.

The Bishop of London will say this Collect for the Benefactors of the Church House.

Bless, O Lord, the work of Thine own hands; and grant that all they who with pure intent have given their aid to the building of this house of Thine, whensoever they shall call upon Thy holy name, may be preserved both in body and soul, through Christ our Lord. Amen.

And this for the Workmen employed.

* O God, who art the shield and defence of Thy people, &c.

* Cf. "Form and Order of Laying the Foundation-stone of Truro Cathedral," p. 79.

The Archbishop of York will then say,

* Prevent us, O Lord, in all our doings with Thy most gracious favour, &c.

An Address will be presented to H.R.H. the Duke of Connaught, which will be read by the Duke of Westminster, and H.R.H. will reply.

Then follows the Presentation of Purses containing Donations to the Building Fund.

Then the Archbishop of Canterbury, the Bishop of London, and the Bishop of Carlisle will speak.

After which shall the Archbishop of Canterbury let them depart with this Blessing,

The peace of God which passeth all understanding, &c.

* Commun Service.

THE FORM AND ORDER OF THE OPENING OF THE CHURCH HOUSE

By their Royal Highnesses the Duke
and Duchess of York.

*All present are requested to stand and join audibly
in the Lord's Prayer and Responses, and in sing-
ing the Hymn and the National Anthem.*

*The Holy Communion will be celebrated in West-
minster Abbey at Ten o'clock.*

*The Members of the Corporation of the Church
House will assemble afterwards at the Church
House, entering by the Great Smith Street
Entrance, and take their places in the Great
Hall before 11.30 A.M.*

*The Council, the Bishops, Members of Convocation
in Convocation Robes, and Members of the
Houses of Laymen of both Provinces will
proceed in order two and two from the Abbey
Cloister and enter the Church House by the
Dean's Yard Entrance.*

The Lower Houses of Convocation and Houses of Laymen will go to the Chamber at present assigned to the Lower House.

All others will take their places in the Great Hall.

They will await the arrival of T.R.H. the Duke and Duchess of York.

The Council of the Church House, with the Diocesan Bishops present, will receive their Royal Highnesses at the Great Smith Street Entrance, and thence conduct them first to the temporary Lower House of Convocation, then to the Upper House of Convocation, and thence by the Great Stair to the Great Hall.

When they have entered the Lower House the Archbishop of Canterbury will say,

Our help is in the name of the Lord.

Ry. Who hath made heaven and earth.

Let us pray.

* We beseech Thee, O Lord, to guide the counsels of Thy Church with Thy perpetual governance that it may walk warily in times of quiet, and boldly in times of trouble ; through our Lord Jesus Christ. Amen.

Those assembled in the Lower House will then proceed at once to places assigned in the Great Hall.

* Bright's Ancient Collects, p. 100.

Their Royal Highnesses, the Council, and the Bishops being come to the Upper House of Convocation, the Archbishop of Canterbury will say,

Blessed be the name of the Lord.

Ry. From this time forth for evermore. Alleluia.

Let us pray.

O Lord God, Father of lights, and fountain of all wisdom ; we most humbly beseech Thee that the Bishops of Thy Church may have the heavenly aid of Thy grace, to seek and to weigh, to handle and discern all things that make for Thy honour and the edifying of Thy Church. Grant, therefore, that Thy Holy Spirit, who came down of old upon the Council of the Apostles, may dwell here upon ours, and lead us into all truth and piety, that being purified from error and all corruption, we may ever hold fast the Apostolic and true Catholic Faith firmly and steadfastly, and serve Thee with pure worship, free from fear ; through Jesus Christ our Lord. Amen.

Being come to the Great Hall, and all having taken their places, there shall be sung,

All people that on earth do dwell, &c.

The Archbishop of Canterbury will then say,

Walk about Sion and go round about her :

Ry. And tell the towers thereof.

V. Mark well her bulwarks, set up her houses :

R. That ye may tell them that come after .

V. The Lord be with you.

R. And with Thy spirit.

Let us pray.

Our Father, &c.

Almighty Father, we humbly beseech Thee for this house which we have builded, that from this hour of our entrance, thou wilt bless it, hallow it, and increase it with all good gifts, for the maintenance of good works and the needful uses of Thy Church, as it spreadeth in all the world. Let all things be wrought herein with wisdom and healthfulness of spirit, unto strength, virtue and salvation. And grant Thy servants to abound both in fulness of service and in thankfulness of heart to Thee ; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, world without end. Amen.

The Archbishop of York will then say,

* Visit, O Lord, we beseech Thee, this habitation with Thy mercy, and drive far from it all snares of the enemy. Let Thy holy angels dwell here and keep us in peace, and let Thy blessing be upon us for ever ; through Jesus Christ our Lord. Amen.

The Bishop of London will say,

Almighty God, the fountain of all charity, who

* Compline : Benedict. and Rom.

only makest households to be at one together ; vouchsafe, we beseech Thee, to Thy Church Thy holy and joyful gift of unity, and grant us Thy peace all the days of our lives, through Jesus Christ our Lord: Amen.

Presentations will be made.

An Address will be presented to their Royal Highnesses, read by the Duke of Westminster.

H.R.H. the Duke of York will reply and declare the House to be opened.

Then the Archbishop of Canterbury, the Lord Chancellor, and the Archbishop of York will speak.

After which the Archbishop of Canterbury shall pronounce this Blessing,

The peace of God, &c.

Then shall be sung,

God save the Queen.

[All present are requested to keep their places until the Royal Procession, attended by the Council, have left the Hall.]

ARCHBISHOP'S MISSION TO THE ASSYRIAN CHRISTIANS.

Short Office for Meetings of Friends, Helpers, and Committees.

[THOSE who in any place give gifts, or work or prayer for the Mission, may, it is earnestly hoped, meet from time to time, "even two or three together," both to familiarise themselves with the detail and progress of the work, and to pray for its protection and blessing.

Such friends, I have thought, may find somewhat more than pleasure in so praying as those for whom they pray have prayed these many centuries.

It is well known that two of their three simple and most ancient liturgies present no trace whatever of Nestorian doctrine, and the third (which is somewhat more recent) "scarce a particle"—as Renaudot writes. From his Latin version I have rendered and put together a few of those old prayers. The difference of their sound from that of Western devotions is obvious; but this only

brings out more impressively the primitive unity of Christian feeling under diverse forms, and may stir us to fresh faith in God's oneness of final purpose for all Churches and all men.

The simple petitions "for all creatures," the invocation of God as "the Lord of Man," and the tender intercession of the oppressed for their foes, have a touching significance for us.

It is not without the old sign of God's will towards us that the Mission is itself somewhat troubled and threatened from without, while the poor remnant of so great a Church has endured fresh persecution.

EDW. CANTUAR.]

June 2nd, the day of the Benedictory Service at Lambeth in 1886, may perhaps be kept as an Anniversary with Holy Communion, where possible.

SHORT OFFICE.

There should be no schism in the body, but the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. (1 Cor. xii. 25, 26.)

Veni Creator; *all kneeling.*

Come, Holy Ghost, our souls inspire, &c.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c.

V. Turn us, O Lord our Saviour.

R. And let Thine anger cease from us.

Let us pray.

* God, who didst teach the hearts of Thy faithful people, &c.

Then, all standing, shall be said

PSALM xlv. Deus auribus.

Or PSALM lxxx. Qui regis Israel.

Ant.—The Lord shall set His hand again the second time to recover the remnant of His people which shall be left from Assyria. (Isa. xi. 11.)

PSALM cxxvi. In convertendo.

Ant.—The Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. (Isa. xix. 25.)

*Then one of the Association shall read the Lesson,
saying first,*

Wilt Thou not turn again and quicken us, O Lord,

R. That Thy people may rejoice in Thee.
Here beginneth the seventh verse of the fifty-

* Collect for Whit Sunday.

fourth chapter of the Book of the Prophet
Isaiah—

For a small moment . . . mercy on thee.

R_y. Thanks be to God.

*Or else this Lesson, beginning at the eleventh verse
of the twelfth chapter of the Epistle to the
Hebrews,*

Now no chastening . . . shall see the Lord.

R_y. Thanks be to God.

*If there be any Address to the Association it is to
be made here.*

Y. Turn us again, O Lord God of hosts.

R_y. Show the light of Thy countenance, and we
shall be whole.

Let us pray.

The Daily Memorial.

* O God, who didst put it into the heart of
Ezra the priest to bring again Thy people from
their captivity, teaching them Thy holy Scripture
and renewing among them Thy godly discipline;
mercifully grant that we who desire to restore this
Church and repair the desolations thereof, may be
blessed in our endeavour, and strengthened for the
work Thou wouldst have done; through Jesus
Christ our Lord. Amen.

* Selected originally by the Mission Priests from the
"Priests' Prayer Book, 81," and slightly altered.

*Prayer from the "Liturgy of the Blessed
Apostles."*

O Lord, the mighty God, have mercy upon all creatures ; bring back the wandering, revive the oppressed and convert the oppressor ; give quiet to the troubled, comfort to the broken [power to the helpers of their faith] ; and perfect the mercies of all them that work righteousness ; for Thy holy name's sake, through Christ our Lord. Amen.

*Here should be said, if it may be, one of the two
Intercessions for the Church which follow at
the end of this Office ; and after that*

Prayer from the Festal Liturgy.

May God, the Lord of man, bless His congregation of old. May He give strength unto the weak, who is the giver of strength from the beginning, even as Christ gave unto Simon ; may the See of the Catholicus Mar Shimoon be blessed, that justice and truth may shine evermore therein. May his people walk before Thee, as a lamp shining in dark places. Amen.

*Prayer for the Blessing and Increase of the Means
of the Mission : from the same.*

Let the right hand that was lifted up over the five loaves wherewith five thousand men were fully fed, and [twelve] baskets left, itself rest and remain on the humble offering of Thy servants, that it may

be multiplied, and abound, abide stedfast and never fail. Amen.

Glory be to Him who, through His grace and His compassions, supplieth all our needs, now and ever, and into the world to come.

Peace be with all. Amen.

Or, said by a Priest,

The peace of the Lord be with you all for ever.
Amen.

Intercession for the Church. .

From the Liturgy of Theodore the Interpreter.

We beseech Thee, O Lord, for the whole estate of the Holy Catholic Church, that Thy tranquillity may dwell in the midst of it, and Thy peace in all the days of the world. Grant that all persecutions, risings, and contentions, all schisms and divisions, may be removed from it ; and that in the concord of one mind we may fast hold together with pure hearts and perfect charity : we beseech Thee for our fathers, the Bishops, and for all Presbyters and Deacons [with the teachers that are gone forth taking nothing], who are in this service of the truth ; that all these may stand and serve before Thee in pure beauty of holiness and be well pleasing to Thy will ; so purchasing to themselves a good degree in the revelation of Jesus Christ our Lord : and for all sons of the Holy Catholic Church, here

and in every region, that they may go forward in the worship of Thy majesty, in the true faith and the good works of Thy praise, unto the saving of the soul ; through Jesus Christ our Lord. Amen.

Another, from the Third or Festal Liturgy.

We beseech Thee, Lord, for all creatures, and for Thy Holy Apostolic and Catholic Church from one end of the earth to the other ; that Thou wouldst keep her untroubled and unhurt from all offences, that there be upon her no stain nor blemish, no wrinkle nor any such thing ; because Thou hast said, through Thy only begotten Son Jesu Christ, that the bars of hell shall not stand against her : for all Bishops we pray, in every place and region, who preach the right word of a true faith ; for all Priests who fulfil their office before Thee in righteousness and in the sanctity of truth ; for all Deacons who keep the mystery of the faith in a pure conscience ; [for all Missioners who are helpers of the faith of men ;] for every estate of Thy loving and holy people in whatsoever place they be ; and for all them who knowingly or in ignorance have sinned and fallen before Thee. And we also beseech Thy mercy, O Lord, for our enemies and all that hate us or devise any evil against us : not for judgment or vengeance, O Lord the mighty God, but for pity on them and salvation, and the remission of all their sins ; because Thou wilt all men to repent and turn to the

knowledge of the truth. For Thou hast taught us by Thy beloved Son Jesus Christ our Lord to pray for foes who hate us and for them that rule over us with force or fraud. These things we pray through the grace and mercy of Thy only begotten Son, unto whom be glory, honour, power, and exaltation with Thee, O Lord, and with Thy living, holy and life-giving Spirit now and ever and unto ages of ages. Amen.

* NOVATE NOVALE.

† **Manual of the Society of Mission Clergy
of the Diocese of Canterbury**

Office for Chapter Meetings.

Break up your fallow ground, for it is time to seek the Lord ; till He come and rain righteousness upon us (Hos. x. 12).

Veni Creator ; *all kneeling.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c.

℣. When Thou sendest forth Thy Spirit they are created.

℟. And Thou shalt renew the face of the earth.

* "Break up your fallow ground" (Hos. x. 12 and Jer. iv. 3.)

† This Manual was originally drawn up for Lincoln, adopted in a very modified form in the Truro Diocese, and finally arranged as it now stands for the Canterbury Diocese.

Let us pray.

* God, who didst teach the hearts of Thy faithful people, &c.

† Almighty God, unto whom all hearts be open, all desires known, &c.

‡ O God, forasmuch as without Thee, &c.

Then, all standing, shall be said,

Ant. Strengthen ye the weak hands.

PSALM xxxiv. Benedicam Domino.

Ant. Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come, even God with a recompense, He will come and save you (Isa. xxxv. 3, 4).

Ant. They beckoned unto their partners.

PSALM cxxvi. In convertendo.

Ant. They beckoned unto their partners which were in the other ship that they should come and help them, and they came and filled both the ships (St. Luke v. 7).

*Then, if there is an Admission to be made,
shall follow this Psalm.*

Ant. An highway shall be there.

PSALM xxvi. *from verse 6.* Lavabo.

* Collect for Whit-Sunday.

† From Commun. Service.

‡ Collect for Nineteenth Sunday after Trinity.

Ant. An highway shall be there; and a way, and it shall be called the Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men though fools shall not err therein (Isa. xxxv. 8).

*And the Warden (or the Archbishop being present)
shall say to the Clerk who is to be admitted,*

Q. Dost thou desire to be admitted a member and companion of the Society of Mission Clergy of this [our] Diocese?

A. That is my desire.

Q. Wilt thou therefore, once every year in some parish or district of this [our] diocese, being invited by the Parish Priest or Curate thereof, and moved thereto by the Warden of this Society, be certainly ready to hold and actually hold a Mission in such place, or at the least preach a course of sermons according to The Rule, as may be judged most expedient for the service of the church in that place?

A. I will endeavour myself so to do, the Lord being my helper.

Q. Wilt thou keep and observe all rules and observances duly and lawfully made or to be made, ordered or to be ordered, by this Society? And, if thou fail therein wilt thou quietly depart out of it without opposition, unkindness, or resentment?

A. I will, by God's grace.

Q. Wilt thou be careful to remember in daily prayer the brethren and the intent of this Society, and wilt thou supplicate the Lord God for the blind and wandering souls which have not the knowledge of God, and for them which hold the truth in unrighteousness?

A. I will, the Lord giving me the spirit of love and power never to fail herein.

Then the Archbishop or Warden shall say,

Our help is in the name of the Lord.

R. Who hath made heaven and earth. .

V. O Lord, save Thy servant.

R. Who putteth his trust in Thee.

V. Be Thou to him a strong tower.

R. From the face of his enemy.

V. Lord, hear our prayer,

R. And let our cry come unto Thee.

Let us pray.

Collect of Admission.

O God, who for the outspread of Thy holy Church not only gavest the passion of Thine only Son, but also vouchsafest to use the energy of sinful men and the foolishness of preaching; grant unto the Society of Missioners, for whom we pray, (and specially Thy servant now to be admitted thereinto) the wisdom and simplicity of true disciples. Be Thou their authority, be Thou their power, be Thou their steadfast-

ness, that they may give a good account of the dispensation committed unto them, and receive the meed of everlasting blessedness, through Jesus Christ our Lord. Amen.*

*Then taking him by the right hand the
Admittant shall say,*

By authority [committed unto me] I receive thee, and enrol thee in the Society of Mission Clergy of the Diocese of Canterbury and bid thee take thy part with constancy in all the duties, works, and labours of thy fellows: the Lord give thee portion in their prayers, and the prayers of all His faithful people, now and until the hour of thy death. Amen.

Peace be with you all.

Ry. And with thy spirit.

*Then the newly admitted Member, or else
One of the Society, shall read the Lesson, saying
first,*

Break up your fallow ground, for it is time to seek the Lord.

* Deus, qui Ecclesiæ tuæ toto orbo propagandæ non solum tui Unigeniti passionem contulisti, sed et humana operatione cum prædicationis insipientia uti dignaris, præsta evangelistarum societati pro quibus te deprecamur ut vero discipulorum ritu et maneamus simplices et prudentes fiamus; sis nobis auctoritas, sis potestas, sis firmitas: ut bonam rationem dispensationis nobis creditæ reddituri, æternæ beatitudinis præmia consequamur per Christum Dominum nostrum. Amen.

R^y. Until He come and rain righteousness upon us.

Here beginneth the thirty-first verse of the Fourth Chapter of the Gospel according to St. John.

In the meanwhile . . . the Saviour of the world.

Or 2 Cor. v. 11-20. Knowing . . . reconciled to God.

R^y. Thanks be to God.

*The Rule shall be read aloud by the Secretary,
and*

*If there be an Address to the Society it is to be
made here.*

V. Peace be with all.

R^y. Amen.

V. Pray we now for our Bishop.

R^y. The Lord preserve him and keep him alive that he may be blessed upon earth, and deliver not Thou him into the will of his enemies.

V. Pray we for all that pray for us.

R^y. Vouchsafe, O Lord, to give unto all that do us good for Thy name's sake life everlasting.

V. For our absent brethren.

R^y. My God, save Thy servants who put their trust in Thee.

V. Send them help from Thy holy place.

R^y. And strengthen them out of Sion.

V. I will declare Thy name unto my brethren.

R^y. In the midst of the congregation will I praise Thee.

Let us pray.

Daily Memorial.

Grant, O Lord, that the dispensation of the Gospel committed unto Thy missionaries may be magnified in the increase of Thy flock. Give unto us insight, boldness, and love ; crown Thy work with conversions and bountiful grace, and save us Thy poor servants, for Jesus Christ's sake. Amen.

* Almighty, Everlasting God, who art the fountain and consummation of all powers and virtues ; make us, we beseech Thee, to practise all righteousness and to preach verities, that we may minister to Thy faithful people the edification of Thy grace as well in life as in doctrine, through Jesus Christ our Lord. Amen.

† Almighty God, by whose providence Thy servant John Baptist was wonderfully born, &c.

‡ O God, who through the preaching of the blessed apostle St. Paul, &c.

The peace of the Lord be with you all for ever. Amen.

Commemoratio Quotidiana.

℣. Narrabo nomen Tuum fratribus meis.

℞. In mediis ecclesiis benedicam Tibi, Domine.

Præsta, Deus, ut credita nobis evangelii dispensatio gregis magnificetur incrementis. Fac nos

* Leon. 433.

† Collect for St. John Baptist's Day.

‡ Collect for Conversion of St. Paul.

cum Joanne et Petro Christum diligere, Christum sapere, aliquid pro Christo audere, ut et peccatorum conversione et largitate gratiæ opus coronetur Tuum, et salva nos indignos Tuos servulos per Christum Dominum nostrum. Amen.

Daily Memorial.

V. I will declare Thy name unto my brethren.

R. In the midst of the congregation will I praise Thee.

Grant, O Lord, that the dispensation of the Gospel, &c.

**NINE LESSONS WITH CAROLS,
FESTAL SERVICE FOR CHRISTMAS
EVE.***

All the Congregation are requested to stand during the reading of the Lesson from the Gospel of St. John [the Hymns, the Chorus Glory to God, the Hallelujah Chorus] and Magnificat.

The Reader begins with the first verse named ; the last verse named is not included in the Lesson.

The Benedictions are here appointed to be given by the Bishop, and the Readers are named as for a Cathedral Church, or one where "there are many priests and deacons." The circumstances of any particular Church would direct the needful modification.

* The following Service is after ancient precedent. Canon Wordsworth has kindly collated this, the final form, with that drawn up by my father at Truro. It will be noticed that the whole series of Lessons forms a ladder from the Fall to the Redemption. The Benedictions are taken from the Sarum Breviary. The Service may also be used on the afternoon of Christmas Day.—Ed.

All kneeling.

Our Father, &c.

O Lord, open Thou our lips, &c. Gloria Patri.

The Bishop.

With perpetual benediction may the Father Everlasting bless us.

R_y. Amen.

First Lesson.—GEN. iii. 8-16.

Reader.—SENIOR CHORISTER.

Carol.—The Lord at first had Adam made, &c.

The people join in singing the refrain,

Now let good Christians, &c.

God, the Son of God, vouchsafe to bless and aid us.*

R_y. Amen.

Second Lesson.—GEN. xxii. 15-19.

Reader.—A LAY CHOIRMAN.

Carol.—Good Christian men, rejoice, &c.

May the grace of the Holy Ghost enlighten us, heart and body.*

R_y. Amen.

Third Lesson.—NUM. xxiv. 15-18.

Reader.—A LAY READER OF THE DIOCESE.

Carol.—† The first Nowell the angel did say, &c.

* From Sarum *Benedictiones matutinales*, prefixed to the Breviary.

† The verses sung by semi-choir; the refrain full, with the people. The word "Nowell" is old English for "News."

The Almighty Lord bless us with His grace.*

R_y. Amen.

Fourth Lesson.—ISA. ix. 6-8.

Reader.—A DEACON.

Carol.—The great God of heaven is come down to earth, &c.

[or *Ant.*—For unto us a child is born . . . Prince of Peace].

Christ give us the joys of everlasting life.*

R_y. Amen.

Fifth Lesson.—MICAH v. 2-5.

Reader.—A VICAR, *Decani Side*.

Carol.—Like silver lamps in a distant shrine, &c.

[or *Hymn.*—Bethlehem! of noblest cities, &c.]

By the words of God's Gospel be our sins blotted out.†

R_y. Amen.

* *Sixth Lesson.*—S. LUKE ii. 8-16.

Reader.—A VICAR, *Cantor's Side*.

Carol.—The shepherds amazed the angels behold, &c.

[or *Ant.*—There were shepherds abiding . . . And suddenly, &c.]

‡ *Chorus.*—Glory to God, &c.]

* From Sarum *Benedictiones matutinales*, prefixed to the Breviary.

† From Sarum *Benedictiones matutinales*, prefixed to the Breviary, used at the reading of the Gospel according to St. Luke.

‡ All standing

May the fountain of the Gospel fill us with the doctrine of heaven.*

Ry. Amen.

Seventh Lesson.—S. JOHN i. 1-15.†

Reader.—SENIOR CANON, *Decani Side.*

Hymn.—O come, all ye faithful, &c.

The Creator of all things give us His blessing now and for evermore.‡

Ry. Amen.

Eighth Lesson.—GAL. iv. 4-8.

Reader.—SENIOR CANON, *Cantoris Side.*

Carol.—Once again, O blessed time, &c §

Unto the fellowship of the citizens above may the King of Angels bring us all.||

Ry. Amen.

Ninth Lesson.—1 JOHN i. 1-5.

Reader.—THE BISHOP.

Carol.—Come, ye lofty: come, ye lowly, &c.

[or *Ant.*—Hallelujah: for the Lord God Omnipotent, &c.

Canticle.—Magnificat.

* From Sarum *Benedictiones matutinales*, prefixed to Breviary, at the reading of the Gospel according to St. John.

† All stand during this Gospel.

‡ From Sarum *Benedictiones matutinales*, prefixed to Breviary, and appointed for use when there is no Gospel.

§ At the third verse "So we yield Thee," &c. the congregation kneel, and remain kneeling to the end of the Carol.

|| From Sarum *Benedictiones matutinales*, prefixed to Breviary, and prescribed for use on Saints' days.

COLLECT FOR DEDICATION OF
ALTAR-CLOTH* IN LAMBETH
PALACE CHAPEL.

. *Whit Sunday, 1884.*
.

Hallow and bless, O Lord, the devout and precious gift of Thy humble servants, in this place rendered unto Thee and Holy Church ; prevent with the blessing of goodness the pure affection of them that present it ; sanctify them, their families, their substance, and all their service, fulfilling their mind alway in Thy will, and keeping for them the meed of joy evermore ; through the merits of Christ Jesus our Saviour, who, &c.

* The altar-cloth, designed by Mr. Arthur Reeve, was given by three ladies, and is still in use at Lambeth.

PRAYER DURING EPIDEMIC OF INFLUENZA.

(January 1892.)

Almighty God and Heavenly Father, who for our sins are justly displeased, and yet lovest those whom Thou dost chasten ; give us grace truly to repent of all our misdeeds and shortcomings as Thy people and Thy children. Assuage now, we most humbly beseech Thee, the sore sickness which is among us ; comfort all that mourn, and grant Thy people henceforth to serve Thee in righteousness and true holiness ; through Jesus Christ our Lord. Amen. ,

ON THE OCCASION OF THE STONE
LAYING OF THE MISSIONS TO
SEAMEN INSTITUTE, POPLAR,
BY THE DUKE AND DUCHESS
OF YORK,

*On October 9, 1893.**

O God, let Thy blessing be on all those who go down to the sea in ships, that their hearts may be touched by the works and wonders of the Lord. Let Thy presence be with them, that they may be afraid of nothing but the death of sin. Let Thy Spirit rest on this house, and on all who teach Thy truth, and lead men to love and serve Thee. Amen.

After H.R.H. the Duke of York had declared the stone well and truly laid, the Archbishop said,

In the faith of Christ we lay this stone, praying that by His grace, the house hereon to be built may abide strong in the Lord, a habitation of faith and brotherly love for ever. Amen.

* For this I am indebted to Commander William Dawson, R.N.

THANKSGIVING FOR THE DUCHESS OF YORK'S SAFE DELIVERY OF A SON.*

O Heavenly Father, by whose providence the world is governed and sustained, we give Thee humble thanks that Thou hast kept Thy servant the Duchess of York through the pain and peril of childbirth, and given her the blessing of a son. Continue to her Thy tender care ; defend the infant Prince from all harm and danger to soul and body ; and grant that, being Christianly trained in all wisdom and goodness, he may serve and please Thee as long as he lives. Quicken in us all dutiful affections to our Sovereign Lady the Queen, and make all her royal house true lovers of Thy people ; through Jesus Christ our Lord. Amen.

* Prince Edward of York. Authorship of prayer not quite certain.

ON OCCASION OF A GENERAL ELECTION.*

O Almighty Lord and Heavenly Father, we beseech Thee to guide and govern the minds of Thy people in wisdom, sincerity and judgment; that being called to elect just legislators and faithful counsellors to our Sovereign, on behalf of all conditions of men in many nations, we may understand both the sacredness of the trust which Thy providence commits to each of us, and also the greatness of the interests which thereon depend for Thy world and Church, for virtue and Thy true religion. To Thee, Lord, we commend this whole land for which Thou hast done so great things of old. Abolish all mean desire and unworthy motive; let none be deceived through wilfulness or vain words; cleanse all thoughts; uplift all minds. Enable us to consider all things diligently, and in singleness of heart to fulfil Thy will, through Jesus Christ our Lord. Amen.

* To be used in the family or privately. Another prayer was issued at the same time for use in public worship, which was an adaptation of the Prayer for Parliament in the Book of Common Prayer.

FOR OUR SOLDIERS AND SAILORS NOW ENGAGED IN WAR.*

O Almighty Lord God, King of all kings, and Governor of all things, that sittest in the throne judging right : we commend to Thy fatherly goodness the men who through perils of war are serving this nation, besecching Thee to take into Thine own hand both them and the cause wherein their Queen and country send them. Be Thou their tower of strength where they are set in the midst of so many and great dangers. Make all bold through death or life to put their trust in Thee, who art the only giver of all victory, and canst save by many or by few ; through Jesus Christ our Lord. Amen.

Be merciful, O Lord, unto our sins, and grant us evermore to use Thy mercy to Thy glory, to the advancement of Thy kingdom, and the honour of our Sovereign ; seeking alway the deliverance of the oppressed, and, as much as lieth in us, the good of all mankind ; through our only Lord and Saviour, Jesus Christ. Amen.

* I think this refers to the Egyptian War in 1885.—
ED.

A PRAYER FOR THE PRIVATE USE OF MEMBERS OF THE CHURCH OF ENGLAND PURITY SOCIETY.*

O Lord Jesu Christ, sinless Son of Man, who art evermore ready to succour them that are tempted, grant unto us Thy servants in this league both valour and constancy, that we may keep undefiled our own purity, fight manfully against the corruption that is in the world, and shield and rescue those that are in peril and sore beset.

Restore the fallen, O Lord, to themselves and Thee ; and in garments white through Thy blood bring us all unto the home where the pure in heart see God.

These things we ask of the love of the Father and the power of the Holy Ghost, in Thy name who with them livest and reignest one God world without end. Amen.

* For this I am indebted to the Secretary of the Church of England Purity Society.—ED.

ROYAL NATIONAL LIFEBOAT INSTITUTION.

O Lord God Almighty, who didst save Noah and his family in the Ark from perishing by water, and didst deliver Thine Apostle Paul from the perils of the deep ; assist, we beseech Thee, Thy servants in the preservation of human life, that their labours may be blessed and their persons guarded by Thee in all time of need, through Thy mercy, O blessed Lord and Saviour, who, with the Father and the Holy Ghost, livest and reignest One God world without end. Amen.

THE ARCHBISHOP'S * MESSAGE TO THE DIOCESE.

Motto for 1896.

ἐν παντὶ εὐχαριστεῖτε.

In every thing give thanks.

The last of nine precepts in a Paraclesis of St. Paul's, which he calls the "Will of God in Christ Jesus to you."

In omni re.

Find a thank-offering to offer with each prayer as the Psalms do. It is difficult in our anxieties, but who will not meet "the Will"? Pray we for a temperate, a pure-living people, free from rash fears;

for a Church strong to resist, strong to war with all evil;

for boldness and fulness in the use of the whole Gospel given to her;

for freedom in teaching those who come after what she has taught us;

* His last.

for pureness in the choice of pastors ;
for obedience in order and courage in discipline;
for unity of belief in the truth.

In all these, thanks may go hand in hand with prayer.

There is one thing * in which a veil lies over our thankfulness, and we pray.

This Collect is suggested for use in public and private worship during the continuance of present anxieties.

In the present time of anxiety.

O merciful God, from whom all good counsels and all just works do proceed ; we beseech Thee to provide justice and mercy for the suffering people who are called by Thy holy name, and to guide in judgment the counsels of the nations ; through Jesus Christ our Lord. Amen.

* The persecution of the Armenian Christians.

Private Devotions.

SECRETA.

Ante Officium Divinum.

* Aperi, Domine, os meum ad benedicendum sanctum nomen Tuum; cor quoque munda ab omnibus vanis perversis et alienis cogitationibus. Affectum inflamma, intellectum illumina, ut digne, attente et devote hoc officium recitare valeam, et exaudiar aute conspectum divinae majestatis Tuae : per Xtum Dominum nostrum. Amen.

[Open, Lord, my mouth to bless Thy holy name. Cleanse my heart also from all vain, wilful and wandering thoughts. Kindle my love, enlighten my understanding, that worthily, attentively, and devoutly I may be able to recite this office, and be heard in the presence of Thy divine majesty : through Christ our Lord. Amen.]

* Cf. "Sar. Brev." ii. p. 1.

Post Officium.

Omnipotens et misericors Deus, Pater, Filius et Spiritus Sanctus, nos benedicere et adjuvare dignetur et ad vitam perducatur aeternam ; et fidelium animae per misericordiam Dei requiescant in pace.
Amen.

[Almighty and merciful God, Father, Son, and Holy Ghost, vouchsafe to bless, aid, and bring us at last to the life eternal ; and may the souls of the faithful through the mercy of God rest in peace.
Amen.]

Post Officium Wellingtonense.

Deus, Pater Domini Jesu Christi : * Deus qui pavit me a juventute mea usque ad hanc horam : Angelus qui eruit me a cunctis malis benedicat pueris meis.

[May God the Father of the Lord Jesus Christ : God who hath fed me from my youth even unto this hour : the Angel which redeemed me from all evils, bless my lads.]

* Gen. xlviii. 15, 16.

(*Added later.*) Atque omnibus qui per me confirmati aut confirmandi sunt.

[And all who have been or are to be confirmed by me.]

Ναὶ, κύριε, καὶ ἀνάπανσον τὸν Μαρτίνόν* μου ἐν τόπῳ φωτείνῳ ὅπου ἐπισκόπεῖ τὸ φῶς τοῦ προσώπου σου, ἔνθα ἀπέδρα λυπὴ καὶ στεναγμός.

[Yea, Lord, and give rest to my Martin in a place of light where he may behold the light of Thy countenance, where sorrow and sighing is fled away.†]

* His eldest son, Martin White Benson, who died in college at Winchester, 1877.

† Isa. xxxv. 10; li 11. Cf. "Liturgy of St. Chrysost." ed. Brightman, p 388

AT HOLY COMMUNION

Ascending the steps, say,

We beseech Thee, O Lord, do away our iniquities, that with clean and true hearts we may boldly enter into the holiest place through the blood of Jesus Christ, Thy Son our Lord. Amen.

[* Domine Jesu Christe, qui dixisti apostolis tuis,
&c.]

After the Epistle, say the Tract or Gradual, and then

Turning towards the Gospeller, bless him in thine heart, thus :

† The Lord be in thy heart and in thy lips that thou worthily and meetly set forth His Gospel.

Or pray for thyself, saying,

The Lord be in my heart and in my lips that I may, &c.

*And the Gospel being published, let the Choir answer,
Glory be to Thee, O Lord, most High.*

* From "Rom. Miss." † From "Sar. Miss.," p. 12.

And then say thou,

* By the words of God's Gospel be our sins blotted out.

And the Gospel ended, let the Choir answer,

Thanks be to God for His holy Gospel.

* See *Benedictiones Matutinales*, prefixed to "Sar Brev" tom. i.

At offering the bread,

* Ὁ Θεός, ὁ Θεός ἡμῶν, ὁ τὸν οὐράνιον ἄρτον
τὴν τροφήν τοῦ παντὸς κόσμου τὸν κύριον
ἡμῶν Ἰησοῦν Χριστὸν ἐξαποστείλας σωτῆρα
καὶ λυτρωτὴν καὶ εὐεργέτην εὐλογοῦντα καὶ
ἀγιάζοντα ἡμᾶς, αὐτὸς εὐλόγησον τὴν πρόθεσιν
ταύτην· καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερ-
ουράνιον σου θυσιαστήριον· μνημόνευσον, ὡς
ἀγαθὸς καὶ φιλόανθρωπος, τῶν προσενεγκάντων
καὶ δι' οὓς προσήγαγον· καὶ ἡμᾶς ἀκατακρίτους
διαφύλαξον ἐν τῇ ἱεουργίᾳ τῶν ἁγίων† σου
μυστηρίων· ὅτι ἡγιάσται καὶ δεδόξασται τὸ
πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου **τ.Π.κ.τ.**
Υ.κ.τ. Ἀ.Π. νῦν καὶ ἀεὶ καὶ κ.τ.λ.

[O GOD, our God, who hast sent forth the heavenly bread, food of the whole world, our Lord Jesus Christ, a Saviour, Redeemer and Benefactor, to bless and hallow us, do Thou Thyself bless this oblation: and receive it at Thy heavenly altar. Remember in Thy goodness and love for man those who offer and those through whom they offer: and keep us uncondemned in the celebration of Thy holy mysteries. For Thy precious and glorious name is hallowed and glorified, Father, Son, and Holy Ghost, now and ever, and unto the ages of ages.]

* Prayer of Prothesis. "Liturgy of St. Chrysost.,"
ed. Brightman, pp. 309, 360

† *Al. θέλων.*

(Or)

Ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον ἄρτον
ἐξαποστείλας Ἰησοῦν Χριστὸν, εὐλογοῦντα
καὶ σώζοντα καὶ ἀγιάζοντα ἡμᾶς, εὐλόγησον
καὶ πρόσδεξαι τὴν πρόθεσιν ταύτην, καὶ
ἀντικατάπεμψον ἡμῖν τὰς αἰωνίας σου εὐλογίας
νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

[O OUR GOD, who hast sent forth the heavenly bread, Jesus Christ, to bless and save and hallow us, bless and receive this oblation, and send down upon us in return Thine eternal blessings, now and ever, and unto the ages of ages.]

At offering the Chalice,

* Deus qui humanae substantiae . . . &c.

After Prayer for Church Militant.

"And here add the Secret Prayer."†

Benedictus, in English, at its proper place.‡

After Prayer of Humble Access, continue silently,

Yea, Lord, even as of old He dwelt in all Thy saints of whose communion we are, and whose memory we venerate, who from the beginning

* From "Rom. Miss." (Leon. 467)

† See "Sar. Miss.," p 596

‡ I.e., "Blessed is He that cometh in the name of the Lord. Hosanna in the Highest."—"Sar. Miss.," p. 40

the world have pleased Thee, our fathers, patriarchs, apostles, martyrs, virgins, confessors, especially . . . and every just spirit made perfect in Thee, who unto them and us is made wisdom and righteousness and sanctification and redemption, whose countenance they behold in Thy paradise, and with whom Thou makest Thy beloved here to sit in heavenly places. Blot out, then, O Lord, the handwriting that is against us, Thy sinful suppliants; give us the eternal gifts which eye hath not seen nor heart of man conceived, and do not Thou, O Lord, for my sins' sake, refuse my service.

After Prayer of Consecration.

* Wherefore, O Holy Father, we having in remembrance His bitter passion, and also His glorious resurrection and His throne at Thy right hand, do celebrate and make before Thee the memorial which He commanded, and humbly we beseech Thee that by the coming of Thy Holy Spirit upon us and upon these Thy undefiled gifts, there may in them be fulfilled unto us the living and salutary word of Thy well-beloved Son. Make all one in the communion of the Holy Ghost, one with other, who here and in every place and time partake of the one bread and chalice, that none may receive unto judgment the holy body and blood of Thy Christ nor ever come into

* Partly from "Sar. Miss.," p. 617.

condemnation, being passed from death unto life. Remember also N. Thy servant, who hath gone before us with the sign of faith and sleeps the sleep of peace. To him, O Lord, with all that rest in Christ, give place of refreshment, light and peace, where the brightness of Thy countenance is lifted up on them, and sorrow and sighing are fled away. To us also Thy servants vouchsafe a portion with Thy holy ones, with John, Stephen, Timotheus . . . of whose blessed company we pray to be made sharers in joyful lowliness, not for our deserving, but only of Thy compassion on our longings which the great love of Thy Son Himself, our Lord and Saviour, hath wrought in us: for I am not worthy, O Lord, that Thou shouldst come under my roof; but speak the word only and Thy servant shall be healed.

Ave in aeternum.

* Cf. "Sar. Miss.," p 626

(*At second rubric before the Lord's Prayer*) " * * *

* *And say the Communion,* " * *and say the Post-Communion,* " * *and say as followeth, all silently,*"

* * *Ἦνυσται καὶ τετέλεσται ὅσον εἰς τὴν ἡμέ-
τέραν δύναμιν, Χριστέ ὁ Θεὸς ἡμῶν, τὸ τῆς σῆς
οἰκονομίας μυστήριον· ἔσχομεν γὰρ τοῦ θανά-
του σου τὴν μνήμην, εἶδομεν τῆς Ἀναστάσεώς
σου τὸν τύπον, ἐνεπλήσθημεν τῆς ἀτελευτήτου
σου ζωῆς, ἀπηλαύσαμεν τῆς ἀκενώτου σου
τρυφῆς, ἧς καὶ ἐν τῷ μέλλοντι αἰῶνι πάντας
ἡμᾶς καταξιοθῆναι εὐδόκησον· χάριτι τοῦ
ἀνάρχου σου Πατρὸς, καὶ τοῦ ἁγίου καὶ
ἀγαθοῦ, καὶ ζωοποιοῦ σου Πνεύματος, νῦν, καὶ
ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.*

[FINISHED and accomplished as far as in us lieth, O Christ our God, is the mystery of Thy dispensation: for we have had the memorial of Thy death, we have seen the figure of Thy resurrection, we have been filled with Thine imperishable life, we have had delight in Thy delicacies, in which there is no satiety, and which do Thou be pleased to award to us all in the world to come, by the grace of Thine eternal Father, and of the holy, good, and life-giving Spirit, now and ever, and unto the ages of the ages.]

* "Liturgy of St. Basil," ed. Brightman, p. 411.

After the first Ablution,

* Quod ore sumpsimus . . . &c.

After the second Ablution,

† Haec nos Communio . . . &c.

‡ Placeat Tibi, Sancta Trinitas, obsequium servitutis meae, et præsta ut unicum illud sacrificium, quod oculis Tuæ majestatis hodie repraesentavimus, in aeternum ascendat pro me et omnibus pro quibus crucem passus est Salvator et Deus noster Jesus Christus, homo verus, Te miserante propitiabile. Qui vivis.

[May the homage of my service, O Holy Trinity, be pleasing unto Thee, and grant that that one sacrifice, which we have represented to-day to the eyes of Thy majesty, ascend for ever for me and all on whose behalf our Saviour and God, Jesus Christ, True Man, suffered the Cross: and be accepted of Thy mercy: who livest.]

§ *Sacerdos vero in redeundo dicat Evangelium* In principio.

* Cf. "Sar. Miss.," p. 627 (Leon 366, &c).

† *Ibid.*, p. 628 (Leon 450, &c).

‡ *Ibid.*, p. 629.

§ *Ibid.*, p. 629 (*i.e.*, S. John i. 1-14, the Gospel for Christmas Day. The history of its use (at a comparatively late date) after the service at the altar was ended, has been recently elucidated in "Transactions of St. Paul's Eccl. Soc.," vol. lv. pt. iii. pp. 161-176.

GREEK PRAYERS.

προσκεκλημένος με }
 Ὁ } Κύριε { διαβῆναι εἰς
 ἐπιτάξας μοι, } { καντοναρίαν
 } { [προσμεῖναι
 } { ἐν κορνουβία]
 τὸν ἀνάξιον, ἁμαρτωλόν, ἀσθενούντα,
 φιλεῖν ἀγαπᾶν, βόσκειν, ποιμαίνειν
 ἵνα [τὰ λείποντα ἐπιδιορθώσω] Tit. i. 5.
 καὶ [παραγγείλω τισι μὴ ἑτεροδιδασ-
 καλεῖν]. 1 Tim. vi. 3.

Lord { who hast called me { to pass on to Canter-
 } who hast appointed } bury
 me { [to remain in Cornwall]
 Befriend, love, feed, shepherd me
 the unworthy, the sinner, the frail,
 that I may set in order the things that are
 wanting,
 that I may exhort certain not to teach strange
 doctrine.

παίδενσόν με καὶ συνέτισον

νουθέτει, ὁδήγει, χειραγώγει.

χαρίζου μοι ἀδιαλείπτως φροντίζειν

καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας
χρείας. Tit. iii. 8, 14.

παράθεσθαι ἃ ἤκουσα πιστοῖς μαθηταῖς
παράμυθεῖσθαι τοὺς ἀντεχομένους τοῦ
κατὰ διδαχὴν πιστοῦ λόγου. Tit. i. 9.

εἰδέναι τοὺς κατὰ πόλιν πιστοὺς πρεσ-
βυτέρους

καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσῶν ἐν
ἀγάπῃ. 1 Thess. v. 13.

καταστήσαι ἀνδράς δυνατοὺς καὶ παρα-
καλεῖν

Train and teach me ;
admonish, lead, guide.

Grant that I may give heed unceasingly
to maintain good works for necessary uses.

To hand on what I have heard to faithful
disciples

To exhort those that hold to the faithful word
that is according to the doctrine.

To know the faithful elders in every city
and to esteem them exceeding highly in love—

To appoint strong men, and to encourage them

ἐν τῇ ὑγιαίνουσῃ κατ' εὐσέβειαν διδασ-
καλία. 1 Tim. vi. 3.

καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.
Tit. i. 9.

χεῖρας δὲ ταχέως μηδενὶ ἐπιτιθέναι.
1 Tim. v. 22.

μηδὲ κοινωνεῖν ἀμαρτίαις ἀλλοτρίαις.
1 Tim. v. 22.

ὑπομνῆσαι δὲ μὴ λογομαχεῖν.
2 Tim. ii. 14.

ἀλλὰ πρὸς πάντας διαβεβαιουῖσθαι τοὺς
πεπιστευκότας τῷ θεῷ ἵνα μαθήωνται
μὴ εἶναι ἄκαρποι. Tit. iii. 14.

Ἐνδυναμοῦ με ὦ Χριστέ, εὐλογητέ μου Σώτηρ
Ὁ θέμενός με εἰς διακονίαν. 1 Tim. i. 12.

in the sound doctrine that is according to
godliness.

And to convict the gainsayers.

To lay hands suddenly on no man.

To partake not in other men's sins.

To put (men) in remembrance not to strive about
words.

But to maintain strongly to all that believe in
God

that they learn not to be unfruitful.

Enable me, O Christ, my blessed Saviour,
Who hast appointed me to (Thy) service.

πιστὸν ποιῇ μνημονεύειν σου
 ἐκ νεκρῶν ἐγηγερμένον. 2 Tim. ii. 8.
 τοῦ γινῶναι Σέ
 καὶ τὴν δύναμιν τῆς ἀναστάσεως σου
 καὶ τὴν κοινωνίαν τῶν παθημάτων σου
 συμμορφούμενον τῷ θανάτῳ σου,
 εἴπως καταντήσω εἰς τὴν
 ἐξανάστασιν τῶν νεκρῶν. Phil. iii. 10.

Make me faithful to remember Thee
 risen from the dead.

To know Thee

and the power of Thy resurrection
 and the fellowship of Thy sufferings,
 being conformed unto Thy death
 if by any means I may attain
 unto the resurrection of the dead

Ὁ ἐλέησάς με ὦν πρότερον ἀγνοῶν ἐποίησα
ἐν ἀπιστίᾳ 1 Tim. i. 13.

μακροθύμησον ὦν εἰδὼς ἡμαρτον
ὅτι συ ἦλθες εἰς τὸν κόσμον ἁμαρτωλοὺς
σῶσαι ὦν πρῶτος ἐγώ 1 Tim. i. 15.

ὦ ΠΑΤΕΡ ὁ κάλεσάς με κλήσει ἀγία
οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατ' ἰδίαν
πρόθεσιν καὶ αἰωνίαν χάριν τὴν δοθεῖσαν
ἡμῖν πρὸ χρόνων αἰωνίων ἐν Χριστῷ
Ἰησοῦ 2 Tim. i. 9.

κατάρτισόν με ὡς ἈΝΘΡΩΠΟΝ-ΘΕΟΥ
1 Tim. vi. 11.
φεύγειν πάσας τὰς κοσμικὰς ἐπιθυμίας
Tit. ii. 12.

Thou who didst have compassion on me for
those things which I did aforetime ignorantly
in unbelief

Bear with me in sins I committed knowingly,
because Thou art come into the world to save
sinners,
of whom I am chief.

O FATHER, who calledst me with a holy calling,
not according to our works, but according to
Thine own purpose and eternal grace given
unto us

in Christ Jesus before times eternal

Furnish me as a MAN OF GOD
to flee all worldly lusts

διώκειν τὴν δικαιοσύνην εὐσέβειαν
 πίστιν ἀγάπην ὑπομονὴν
 ἀγωνίζεσθαι τὸν καλὸν ἀγῶνα τῆς
 πίστεως 1 Tim. vi. 11, 12.
 ἐπιλαβέσθαι τῆς ὄντως ζωῆς
 ὁ ὑπερπλεόνασας τῇ χαριτὶ
 μετὰ πίστεως καὶ ἀγάπης 1 Tim. i. 14.
 δὸς μοι σύνεσιν ἐν πάσι 2 Tim. ii. 7.
 ὁ οὖν ἐπιτάξας μοι τὸ καλὸν ἔργον τὴν
 ἐπισκοπὴν 1 Tim. iii. 1.
 καὶ ἐκκλησίας Θεοῦ ἐπιμελεῖσθαι
1 Tim. iii. 5.
 χαρίζου μοι ἀναζωπυρεῖν τὸ χάρισμα
 ὃ ἐδόθη μοι

to follow after righteousness, godliness.
 faith, love, patience,
 to fight the good fight of faith,
 to lay hold on the true life.
 Thou who didst abound in grace exceedingly
 with faith and love,
 give me understanding in all things.
 Thou then who didst set me at the good work of a
 bishop
 and to take care of the Church of God,
 grant that I may stir up the gift that was given me

μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσ-
 βυτερίου 2 Tim. i. 6.
 καὶ μὴ ἀμελεῖν 1 Tim. iv. 14.
 ἐπεὶ οὐκ ἔδωκας ἡμῖν ὁ Θεὸς πνεῦμα δειλίας
 ἀλλὰ ἀγάπης καὶ δυνάμεως καὶ σωφρο-
 νισμοῦ 2 Tim. i. 7.
 μηδ' ἔα με τυφωθέντα
 ἐμπεσεῖν εἰς κρίμα τοῦ διαβόλου
 μὴ εἰς ὀνειδισμόν τῶν ἔξωθεν
 μὴ εἰς παγίδα 1 Tim. iii. 6, 7.
 ἀλλ' ἀνεπίληπτον εἶναι
 νηφάλιον σώφρονα κόσμιον
 φιλόξενον φιλάγαθον διδακτικόν
1 Tim. iii. 2, 3.

with the laying on of the hands of the presby-
 tery
 and not to neglect it,
 since Thou, O God, didst not give us a spirit of
 fearfulness
 but of love and power and discipline :
 Let me not, being puffed up,
 fall into the condemnation of the devil,
 not for a reproach to them that are without,
 not into the snare,
 but to be blameless,
 temperate, soberminded, orderly,
 a lover of strangers, a lover of good men,
 apt to teach,

ἀνεξίκακον ἥπιον ἐπεικῇ 2 Tim. ii. 24.
 ἄμαχον ἀφιλάργυρον
 τοῦ ἰδίου οἴκου καλῶς προϊῆσθαι
 τέκνα ἔχειν ἐν ὑποταγῇ μετὰ πάσης
 σεμνότητος 1 Tim. iii. 4.
 ἐν οἴκῳ Θεοῦ καλῶς ἀναστρέφεσθαι
 ἣτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος
 στύλος καὶ ἐδραῖωμα τῆς ἀληθείας
 1 Tim. iii. 15.
 συγκακοπαθεῖν τῷ εὐαγγελίῳ
 κατὰ δύναμιν Θεοῦ 2 Tim. i. 8.
 μὴ ἐμπλέκεσθαι ταῖς τοῦ βίου πραγματείαις
 καὶ δέομαι ἐκτενέστερον νήφειν ἐν πᾶσιν.
 ἔργον ποιῆσαι εὐαγγελιστοῦ,

forbearing, gentle, courteous,
 not contentious, no lover of money ;
 to rule mine own house well,
 to have my children in subjection with all
 gravity,
 to behave myself seemly in the house of God,
 which is the Church of the living God
 the pillar and ground of the truth.
 to suffer hardship with the gospel
 according to the power of God,
 not to entangle myself in the affairs of this life,
 And I pray more earnestly to be sober in all
 things,
 to do the work of an evangelist,

τὴν διακονίαν πληροφορεῖν 2 Tim. iv. 4, 5.

τὰ ἀλήθη ὑποτιθέμενος τοῖς ἀδελφοῖς
καλὸς ὢν διάκονος Ἰησοῦ Χριστοῦ
ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως ἥ
παρηκολούθηκα. 1 Tim. iv. 6.

ταῦτα μελετῶν

ἐν τουτοῖς ὢν

ἵνα ἡ προκοπὴ φανερά ᾖ ἐν πᾶσιν.

1 Tim. iv. 15.

Δὸς ὑποτύπωσιν μὲν ἔχειν ὑγιαινόντων λόγων
παρὰ ἀποστόλων ἀκουσθέντων.

2 Tim. i. 13.

διὰ θεοπνεύστων γραμμάτων ἄρτιον εἶναι
πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένον.

2 Tim. iii. 16-17.

to fulfil the ministry,

putting the brethren in mind of what is true,

being a good minister of Jesus Christ,

nourished in the words of the faith which I

have followed,

being diligent in these things,

being (occupied) in them

that my progress may be manifest to all.

Give me to hold the pattern of sound words

heard from the Apostles

to be complete through Scriptures inspired of

God,

furnished completely unto every good work :

τὰς δὲ μωρὰς καὶ ἀπαιδέυτους ζητήσεις
παρατεῖσθαι. 2 Tim. ii. 23.

τοὺς βεβήλους μύθους καὶ κενό-
φωνίας περιῖστασθαι. 2 Tim. ii. 16.

ἀλλὰ προσέχειν τῇ ἀναγνώσει
τῇ παρακλήσει τῇ διδασκαλίᾳ.
1 Tim. iv. 13.

μετὰ πάσης προσέγκης καὶ δεήσεως
προσεύχεσθαι

ἐν παντὶ καιρῷ καὶ ἐν πνέματι

εἰς αὐτὸ τοῦτο ἀγρυπνεῖν

ἐν πάσῃ προσκαρτερήσει

ὑπὲρ πάντων τῶν ἁγιῶν.

Eph. vi. 18.

γυμνάζειν ἑαυτὸν πρὸς εὐσέβειαν
καὶ πάντας. 1 Tim. iv. 7.

and foolish and ignorant questionings
to refuse,

profane tales and babblings to shun :
but to give heed to reading,

to exhortation, to teaching.

to pray with all prayer and supplication

at all seasons and in the spirit,

to watch thereunto

in all perseverance

for all the saints ;

to exercise myself and all men unto
godliness

κηρύσσειν τὸν λόγον
ἐπιστῆναι εὐκαίρως ἀκαίρως.

2 Tim. iv. 2.

τηρῆσαι ἐν τῇ διδασκαλίᾳ τὴν
ἀδιαφθορίαν

καὶ σεμνότητα λόγῳ ὑγιεῖ ἀκατα-
γνώστῳ

ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ

μηδὲν ἔχων περὶ ἡμῶν λέγειν
φαῦλον.

Tit. ii. 7, 8.

Ως Θεοῦ οἰκονόμον

μὴ αὐθάδη εἶναι μὴ ὀργίλον.

Tit. i. 7.

ἐλεγξαι ἐπιτιμῆσαι παρακάλεσαι

ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

2 Tim. iv. 2.

to preach the word,
to be instant in season, out of season,
to keep the uncorruptness in the doctrine
and gravity in sound speech that cannot
be condemned
that he that is of the contrary part may
be ashamed,
having no evil thing to say of us.

As God's steward

not to be self-willed, not soon angry,

to reprove, rebuke, exhort

with all long-suffering and teaching,

τοὺς καλῶς προεστῶτας πρεσβυτέρους
διπλῆς τιμῆς ἀξιῶσαι

τοὺς κοπιῶντας ἐν λόγῳ καὶ διδασ-
καλίᾳ. 1 Tim. v. 17.

ἐν πραότητι παιδεύειν τοὺς ἀντιδιαθεμέ-
νους

μήποτε δῶ αὐτοῖς ὁ Θεὸς μετάνοιαν
καὶ ἐπίγνωσιν ἀληθείας

καὶ μὴ προσέχειν ἐντολαῖς.

2 Tim. ii. 25.

ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.

Tit. i. 14.

τύπον γίγνεσθαι τοῖς πιστοῖς

ἐν λόγῳ ἐν ἀναστροφῇ ἐν ἀγάπῃ

ἐν πίστει ἐν ἀγνείᾳ. 1 Tim. iv. 12.

to count worthy of double honour the elders that
rule well,

who labour in word and teaching.

In meekness to correct them that oppose them-
selves,

if peradventure God may give them repentance
and knowledge of the truth,

and not to give heed to commandments of men
who turn away from the truth.

to be an example to them that believe

in word, in manner of life, in love,

in faith, in purity.

ἵνα ἐκ καθαρᾶς καρδίας
 καὶ συνειδήσεως ἀγαθῆς
 καὶ πίστεως ἀνυποκρίτου 1 Tim. i. 5.
 στρατεύω τὴν καλὴν στρατείαν
 1 Tim. i. 18.
 καὶ ἀρέσω τῷ στρατολογήσαντι.
 2 Tim. ii. 4.
 Σὺ δ' οὖν ὅς εἰ σωτὴρ πάντων ἀνθρώπων
 μάλιστα πιστῶν 1 Tim. iv. 10.
 ταύτην τὴν σὴν ἐκκλήσιαν
 ἐν τῇ σῇ προνοίᾳ καὶ εὐνοίᾳ εὐθύνον
 ἵνα ἐν αὐτῇ ὁ λόγος τοῦ Κυρίου
 τρέχῃ καὶ δοξάζεται. 2 Thess. iii. 1.
 ἀδιαλείπτως δέ σοι προσερχθῶσιν

that out of a pure heart
 and good conscience and faith unfeigned
 I may war the good warfare
 And please Him that enrolled me as a
 soldier.

Do Thou then, who art the Saviour of all men,
 specially of them that believe
 guide this Thy Church
 In Thy goodwill and providence,
 that in it the word of the Lord
 may run and be glorified ;
 And may there be offered unto Thee un-
 ceasingly

δεήσεις προσευχαὶ ἐντεύξεις εὐχαρισ-
ταίαι

ὑπὲρ πάντων ἀνθρώπων

ὑπὲρ βασιλέων καὶ τῶν ἐν τῇ ὑπεροχῇ
ὄντων

ἵνα ἡρεμὸν καὶ ἡσύχιον βίον διά-
γωμεν

ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

1 Tim. ii. 1, 2.

ἵνα πάντες πειθάρχουν μαθάνωμεν

τῶν οἰκείων προνοεῖν 1 Tim. v. 8.

πρὸς πᾶν ἔργον ἀγαθὸν ἑτοιμοὶ εἶναι.

Tit. iii. 1.

τοὺς ἄνδρας δίδασκον ἐπαίρειν πανταχοῦ

ὁσίους χεῖρας

χωρὶς ὀργῆς καὶ διαλογισμοῦ

supplications, prayers, intercessions, thanks-
givings

for all men,

for kings and all that are in high place,

that we may live a tranquil and quiet life

in all godliness and gravity.

That we may all learn to be obedient,

to provide for our own,

to be ready unto every good work.

Teach the men to lift up holy hands in every place

without wrath and disputing :

ταῖς γυναιξὶ δὸς αἰδῶ καὶ σώφροσύνην
ἐπαγγέλλεσθαι θεοσέβειαν ἀναισχύν-
τως

κοσμεῖν ἑαυτὰς δι' ἔργων ἀγαθῶν
1 Tim. ii. 8-10.

φιλάνδροις εἶναι τεκνοτροφεῖν
Tit. ii. 4.

οἰκοδεσποτεῖν ξενοδοχεῖν

ἀγίων πόδας νίπτειν

θλιβομένοις ἐπαρκεῖν

παντὶ ἔργῳ ἀγαθῷ ἐπακολουθεῖν.

2 Tim. v. 10.

Τοῖς πρεσβυτέροις ἡμῶν χαρίζου

ἀμάχοις ἀνεγκλήτοις εἶναι

σώφροσιν δικαίοις ὁσίοις

Give the women shamefastness and sobriety,
to profess godliness unshamedly,
to adorn themselves through good works,
to be lovers of their husbands, to bring up
children,
to rule the household, to use hospitality to
strangers,
to wash the feet of the saints,
to relieve the afflicted,
diligently to follow every good work.
To our elders grant that they
be not contentious, (that they be) blameless,
soberminded, upright, holy,

ἐγκράτεσιν νηφαλίοις σεμνοῖς,

1 Tim. iii. 2, 3.

σπουδάσαι ἑαυτοὺς δοκίμους παραστήσαι

τῷ Θεῷ ἐργάτας ἀνεπαισχύντους

ὀρθοτομοῦντας τὸν λόγον τοῦ Θεοῦ

2 Tim. ii. 15.

ὕγιαίνοντάς τῇ πίστει τῇ ἀγάπῃ

τῇ ὑπομονῇ.

Tit. ii. 2.

Τοῖς Διακόνοις

σεμνοῖς εἶναι μὴ διλόγοις μὴ παροίνοις

μὴ αἰσχροκέρδεσιν

1 Tim. iii. 8.

τέκνων καλῶς προϊστασθαι καὶ τῶν ἰδίων

οἴκων

1 Tim. iii. 12.

ἔχειν τὸ μυστήριον τοῦ Θεοῦ

ἐν καθαρᾷ συνειδήσει

1 Tim. iii. 9.

continent, temperate, grave.

that they give diligence to present themselves
workmen approved unto God, that need not
to be ashamed,

handling aright the Word of God

sound in faith, in love, in patience.

To the Deacons

to be grave, not double-tongued, not given to
much wine,

not greedy of filthy lucre,

to rule their children and their own houses well,

to hold the mystery of God in a pure conscience,

βαθμὸν ἑαυτοῖς καλὸν περιποιεῖσθαι

καὶ πολλὴν παρρησίαν ἐν πίστει

τῇ ἐν Χ. Ἰ.

1 Tim. iii. 13.

ταῖς γυναιξίν τε τῶν κληρικῶν

σεμναῖς μὴ διαβόλοις ῥηφαλίοις

πισταῖς ἐν πᾶσι.

Tit. ii. 2, 3.

ταῖς μεμονωμέναις

προσμένειν ταῖς δεήσεσι καὶ ταῖς προσευχαῖς

νυκτὸς καὶ ἡμέρας ἀνεπιλήπτοις εἶναι

1 Tim. v 5, 7.

τὴν πρώτην πίστιν τηρεῖν

μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ

λοιδορίας χάριν

μὴ ἀργαῖς μαθάνειν

to gain to themselves a good standing

and great boldness in the faith that is in Christ

Jesus.

And to the wives of the clergy

to be grave, not slanderers, sober,

faithful in all things.

To the widows

to continue in supplications and prayers

night and day, to be blameless,

to keep their first faith,

to give none occasion to the adversary

for reviling,

to learn not to be idle,

μὴ φλυαροῖς μὴ περιέργοις
 μὴ λαλεῖν τὰ μὴ δέοντα. 1 Tim. v. 13, 14.
 πάσας τὰς πρεσβύτιδας ποιεῖ
 ἐν καταστήματι ἱεροπρεπεῖς
 κυλοδιδασκάλους
 ἵνα σωφρονίζωσι τὰς νέας. Tit. ii. 3.
 τοῖς ὑπὸ ζυγὸν δὸς
 τοὺς ἰδίους δεσπότας πάσης τιμῆς αξίους
 ἡγείσθαι
 τὸ ὄνομα τοῦ Θεοῦ καὶ τὴν διδασκαλίαν
 ἀγιάζειν 1 Tim. vi. 1.
 ἐν πᾶσιν εὐαρέστοις εἶναι
 πίστιν πᾶσαν ἐνδεικνομένοις ἀγαθὴν.
 Tit. ii. 9, 10.
 τοῖς πλουσίοις

not tattlers, not busy-bodies,
 not to speak things which they ought not.
 Make all the aged women
 reverent in demeanour,
 teachers of that which is good,
 that they may train the young women.
 Give unto those that are under the yoke
 to count their own masters worthy of all honour,
 to hallow the name of God and the doctrine,
 to be well-pleasing to them in all things,
 shewing all good fidelity.
 To the rich

* μὴ ὑψηλοφρονεῖν

μηδὲ ἡλπικέναι ἐπὶ τῇ πλούτῳ ἀδηλότῃτι
ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι 1 Tim. vi. 17.

τὰς ἀνοήτους ἐπιθυμίας ἐλέγχειν
ἐν αἷς βυθίζονται οἱ βουλόμενοι πλουτεῖν.
1 Tim. vi. 9.

καμοὶ κύριε χαρίζου

τοὺς ἀμαρτάνοντας ἐν σοφίᾳ ἐλέγχειν
χωρὶς προκρίματος
μηδὲν ποιοῦντα κατὰ πρόσκλισιν.

1 Tim. v. 20, 21.

ὁ δούς σεαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσῃ
ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρ-
ίσης σεαυτῷ λαὸν περιούσιον

not to be high-minded,
nor to have their hope set on the uncertainty of
riches
but on the living God,
to conquer the foolish lusts
in which they that desire to be rich are drowned
And unto me, Lord, grant
to reprove them that sin,
without prejudice,
doing nothing by partiality.
Thou who gavest Thyself for us that Thou
mightest redeem us from all iniquity
and purify unto Thyself a people for Thine
own possession

ζηλωτὴν καλῶν ἔργων. Τιμ. ii. 14.

ποιήσόν με ἔχειν περὶ αὐτῶν ἀδιάλειπτον
μνησίαν ἐν ταῖς δεήσεσι νυκτὸς καὶ ἡμέρας.

2 Tim. i. 3.

πάντα ὑπομένειν διὰ τοὺς ἐκλεκτοὺς

ἵνα καὶ αὐτοὶ σωτηρίας τυγχῶσι

τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου.

2 Tim. ii. 10.

δὸς

τὴν καλὴν παραθήκην φυλάττειν. 2 Tim. i. 14.

καὶ ῥύσαι με ἀπὸ τῶν ἀτόπων καὶ ἀλόγων

καὶ πονηρῶν ἀνθρώπων

2 Thess. iii. 2.

καὶ ἀπὸ παντὸς ἔργου πονηροῦ

καὶ σῶσόν με

zealous of good works,

make me to have an unceasing remembrance
of them

in my supplications night and day :

to endure all things for the elect's sake,

that they also may obtain the salvation

which is in Christ Jesus with eternal glory.

Give (me)

to guard the good thing committed unto me ;

and deliver me from unrighteous and un-
reasonable and wicked men,

and from every evil work,

and save me

εἰς τὴν βασιλείαν σου τὴν ἐπουράνιον.

2 Tim. iv. 18.

Ἀμήν.

unto Thy heavenly kingdom—
Amen.

AZYMA ΕΙΛΙΚΡΙΝΕΙΑΣ.

1 Cor. v. 8.

κρίνόν με καὶ πείρασόν με
καὶ πυρῶσον τὴν καρδίαν μου
ὁ ἔχων τοὺς ὀφθαλμοὺς ὡς φλόγα πυρὸς
ὁ ἔχων πολλὰ κατ' ἐμοῦ. Αποκ. ii. 18.

Ω ΛΟΓΕ ΘΕΟΥ ΖΩΝ ΚΑΙ ΕΝΕΡΓΗΣ.

διῆκνου μοι ἄχρι μερισμῶν ψυχῆς καὶ πνεύμα-
τος ἁρμῶν τε καὶ μυελῶν
καὶ κριτικὸς γίνου ἐνθυμήσεων
καὶ ἐννοιῶν τῆς καρδίας. Heb. iv. 12.

UNLEAVENED BREAD OF SINCERITY.

Judge me and try me
and refine my heart
Thou who hast Thine eyes like a flame of fire,
Thou who hast many things against me.

O WORD OF GOD, LIVING AND ACTIVE,
pierce me even to the dividing of soul and spirit,
of both joints and marrow,
and be Thou quick to discern the thoughts
and intents of my heart ;

ἵνα μὴ θέλω εὐπροσωπῆσαι ἐν σαρκί

Gal. vi. 12.

ώραῖος φαίνεσθαι ἔξωθεν δίκαιος.

Matt. xxiii. 27.

Πῶς ἂν γένοιτό μοι μὴ καυχᾶσθαι εἰ μὴ ἐν τῷ
σταυρῷ; δι' αὐτοῦ τῷ κόσμῳ ἐσταυρῶσθαι;

Gal. vi. 14.

πῶς ἂν μὴ φρεναπατᾶν ἑμαυτὸν

δοκοῦντα εἶναι τι; ὄντα οὐδέν.

Δίδαξόν με σὺ τὸ ἔργον μου δοκιμάζειν

Gal. vi. 3, 4.

ἀγαθοποιῶντα φιμοῦν τὴν τῶν ἀφρόνων

ἀγνοσίαν

1 Pet. ii. 15.

ἀγαθοεργοῦντα ἐπιλαβέσθαι τῆς ὄντως ζωῆς

1 Tim. vi. 19.

that I may not desire to make a fair show in the
flesh,

to appear comely, outwardly righteous.

Oh! that I might not glory save in the cross!

through it to have been crucified to the world!

that I might not deceive myself,

thinking myself to be something,

when I am nothing!

Teach Thou me to prove mine own work;

by well-doing to put to silence the ignorance of
foolish men;

by doing good to lay hold on the life which is
(life) indeed;

καλοποιούντα μὴ ἐγκακεῖν μὴ ἐκλύεσθαι
 μὴ ψυχῇ καμεῖν Gal. vi. 9 ; Heb. xii. 3.
 τὰ ἔργα δεῖξαι ἐκ τῆς καλῆς ἀναστροφῆς
 ἐν πραύτητι σοφίας
 σοφόν εἶναι καὶ ἐπιστήμονα Jac. iii. 13.
 τῇ ἄνωθεν σοφίᾳ τῇ πρῶτον ἀγνῇ
 ἔπειτα εἰρηνικῇ ἐπιεικεῖ εὐπειθεῖ
 μεστῇ ἐλέους καὶ καρπῶν ἀγαθῶν
 ἀδιακρίτῳ ἀνυποκρίτῳ
 ποιούντα εἰρήνην καρπὸν δικαιοσύνης
 σπερεῖν ἐν εἰρήνῃ Jac. iii. 17, 18.
 ἅλλους κατανοεῖν εἰς παροξυσμὸν ἀγάπης
 καὶ καλῶν ἔργων. Heb. x. 24.

not to tire in well-doing, not to faint,
 not to wax weary in soul ;
 to show my works by my good life
 in meekness of wisdom ;
 to be wise and understanding in the wisdom
 that is from above, which is first pure,
 then peaceable, gentle, easy to be intreated,
 full of mercy and good fruits,
 without variance, without hypocrisy :
 by making peace to sow in peace the fruit
 of righteousness ;
 to consider others to provoke to love
 and good works ;

μὴ ἀνθρωπάρεσκόν εἶναι μὴ δίλογον

μὴ δίλαλον

μηδαμῶς μηδαμῇ ἔκοντα ἄκοντα

εἰδότα ἀγνοοῦντα

καπηλεύειν τὸν λόγον

2 Cor. ii. 17.

καλῇ καὶ ὑγιαίνουσῃ διδασκαλίᾳ ἐντρεφόμενον

1 Tim. iv. 6; i. 10.

προσέχειν τῇ ἀναγνώσει τῇ παρακλήσει

1 Tim. iv. 13.

γυμνάζειν ἑαυτὸν πρὸς εὐσέβειαν

1 Tim. iv. 7.

συνεχῶς κρίνειν μὴ εἰδέναι τι ἐν τῷ λαῷ

εἰ μὴ Χριστὸν Ἰησοῦν

καὶ τοῦτον ἐσταυρωμένον

not to be a men-pleaser, not double-speaking,
not double-tongued,

in no wise, in no place, willingly, unwillingly,

knowingly, ignorantly,

to corrupt the word ;

nourished in the good and sound doctrine ;

to give heed to reading, to exhortation ;

to exercise myself unto godliness ;

to determine unceasingly not to know any-
thing

among the people

save Christ Jesus

and Him crucified,

μὴ ζητεῖν πειθούς σοφίας λόγους
ἀλλὰ ἀπόδειξιν πνεύματος καὶ δυνάμεως.

1 Cor. ii. 2, 4.

not to seek persuasive words of wisdom
but demonstration of the Spirit and power.

Κύριε· λείπομαι ἐγὼ σοφίας·
Δός μοι ἀπλῶς τὴν σοφίαν.
Μή μοι ὀνειδίσῃς κύριε τὰς πάλαι
τὰς καθ' ἡμέραν ἀμαρτίας Jac. i. 5.
μηδὲ τὸ ἀνόητον.
Σόφισόν με ἐν πίστει αἰτοῦντα
οὐδὲν τῆς σῆς δυνάμεως πέρι
ἢ ἀγάπης διακρινόμενον. Jac. i. 6.

Lord, I lack wisdom ;
give me wisdom liberally.
upbraid me not, Lord, for mine old sins,
my daily sins,
nor for my foolishness ;
make me wise, who ask in faith
and doubt neither Thy power nor Thy love.

ὦ Πατέρ τῶν Φώτων

παρ' οὐκ παραλλαγῇ οὐ τροπῇ ἀποσκίασμα
ἀφ' οὗ ἐστὶ καταβαίνουσα πᾶσα δόσις ἀγαθῇ
καὶ πᾶν δώρημα τέλειον

ὁ βουληθεὶς καὶ ἀποκύησας ἡμᾶς λόγῳ ἀληθείας
εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα
τῶν σῶν κτισμάτων

χαρίσαι μοι ἵνα γενῶμαι

ταχύς εἰς τὸ ἀκούσαι

βραδύς εἰς τὸ λαλῆσαι

βραδύς εἰς ὀργήν·

ἐπεὶ ὀργὴ ἀνδρὸς

O Father of lights,

with whom is no variation, neither shadow that is
cast by turning,

from whom is every good gift coming down

and every perfect boon,

who didst will and bring us forth by the word of
truth

that we should be a kind of first-fruits

of Thy creatures,

grant that I may be

swift to hear,

slow to speak,

slow to wrath,

since the wrath of man

Θεοῦ δικαιοσύνην οὐ κατεργάζεται
 ἵνα ἀποθῶμαι πᾶσαν ῥυπαρίαν
 καὶ περισσεΐαν κακίας
 ἵνα δέξωμαι ἐν πραΰτητι τὸν ἔμφυτον λόγον
 ἵνα γένωμαι ποιητὴς τοῦ λόγου
 μὴ ἀκροατὴς ἐπιλησμόνης
 ἵνα μὴ ἐπιλάθωμαι ὅποιον ἑωρακὼς ἀνδρὰ
 ἐν τῷ σῷ κατανένοηκα κατόπτρῳ
 ἀλλ' αἰεὶ περιμένω
 ἐν τῷ τελείῳ τῆς ἐλευθερίας νόμῳ. Ἀμήν.
 Jac. i. 17-25.

worketh not the righteousness of God ;
 that I may put away all filthiness
 and overflowing of wickedness ;
 that I may receive with meekness the implanted
 word ;
 that when I have looked I may not forget
 what manner of man I have beheld in Thy
 mirror ;
 but may always abide
 in the perfect law of liberty. Amen.

* [Εὐχὴ Περικλέους πρὸς τὸ βῆμα βαδίζοντος·
Μῆδε ῥῆμα μηδὲν ἐκπεσεῖν ἄκοντος
πρὸς τὴν προσκειμένην χρεῖαν ἀνάρμοστον.]

[The prayer of Pericles as he mounted the bema :
"That no word may fall from me against my will
unfit for the present need"]

Ἀνακαινωθήτω ἡμέρα καὶ ἡμέρα κύριε
ὁ ἔσω μου ἄνθρωπος 2 Cor. iv. 16.
κατ' εἰκόνα Θεοῦ ἀναπλασσόμενος
κατάρτισόν με ὦ Πρωτότοκε
ὥστε τὰ ἄνω ζητεῖν
τὰ ἄνω φρονεῖν
νεκρῶσαι τὰ μέλη Col. iii. 1, 2, 5.

May my inner man, Lord,
be renewed day by day,
fashioned after the image of God ;
dispose me, O First-Begotten,
to seek the things that are above,
to set my mind on the things that are above,
to mortify my members,

* See Plutarch's "Life of Perikles;" but see Quintilian,
"De Instit. Orat." xii. 9.

δουλαγωγεῖν τὸ σῶμα ἵνα κηρύξας

μὴ γένωμαι ἀδόκιμος

1 Cor. ix. 27.

χαλιναγωγεῖν τὸ στόμα μὴ μάταιος ἡ θρησκεία.

Jac. i. 26.

μήπως ἔρεῖς ζῆλοι θυμοὶ ἐριθίαι

καταλαλῖαι ψιθυρισμοὶ φησιώσεις ἀκατα-
στασίαι.

2 Cor. xii. 20.

πάσα πικρία ἀρθήτω ἀφ' ἡμῶν

καὶ ὀργὴ καὶ θυμὸς καὶ κραυγὴ

σὺν πάσῃ κακίᾳ.

γενώμεθα δὲ εἰς ἀλλήλους χρηστοὶ εὖσπλαγχνοι

χαριζόμενοι ἑαυτοῖς

καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ἡμῖν.

Eph. iv. 31, 32.

καὶ ἀνυπόκριτος ἔστω ἡ Ἀγάπη.

Rom. xii. 9.

to bring into bondage my body

lest, after that I have preached,

I should be rejected ;

to bridle my mouth, lest my religion be vain.

Let there be no strifes, jealousies, wraths, factions,

backbitings, whisperings, swellings, tumults ;

let all bitterness be put away from us,

and wrath and anger and clamour

with all malice ;

may we be kind one to another, tender-hearted,

forgiving one another,

even as God also in Christ forgave us.

and let love be without hypocrisy.

Τὸ πνεῦμα τῆς δειλίας μή με καταβρα-
 βενέτω
 πνεῦμα δυνάμεως πνεῦμα ἀγάπης πνεῦμα
 σωφρονισμοῦ 2 Tim. i. 7.
 δεῦρο κατοίκει.
 πεπαιδευμένος ὦ Πατὲρ καὶ γεγυμνασμένος
 χαρίσαι ἵνα ἀποδιδῷ
 καρπὸν εἰρηνικὸν δικαιοσύνης Heb. xii. 11.
 τὸν καρπὸν τοῦ Πνεύματος
 ἀγάπην χαρὰν εἰρήνην
 μακροθυμίαν χρηστότητα ἀγαθωσύνην
 πίστιν πραῦτητα ἐγκράτειαν
 ἐπεὶ δὲ οἱ τοῦ Χριστοῦ
 τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι

Let not the spirit of fearfulness rob me of my prize :

Here dwelleth the spirit of power,
 the spirit of love, the spirit of discipline ;
 grant, O Father, that chastened and exercised
 I may yield
 a peaceable fruit of righteousness ;
 the fruit of the Spirit,
 love, joy, peace,
 long-suffering, kindness, goodness,
 faithfulness, meekness, temperance ;
 since they that are of Christ
 have crucified the flesh with the passions

καὶ ταῖς ἐπιθυμίαις.

ὡς καὶ μοι ὦ Πατέρ τῷ ἀναξίῳ

Gal. v. 22-24.

ἀποθέσθαι τὸν παλαιὸν ἄνθρωπον

ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοῦς

ἐνδύσασθαι τὸν καινὸν ἄνθρωπον

ἀποθέσθαι τὸ ψεῦδος

λαλεῖν ἀλήθειαν καὶ ἀληθεύειν ἐν ἀγάπῃ

Eph. iv. 22-25.

ἀκριβῶς περιπατεῖν

πληροῦσθαι ἐν πνεύματι

ᾄδειν ψάλλειν ἐν καρδίᾳ

εὐχαριστεῖν πάντοτε ὑπὲρ πάντων.

Eph. v. 15, 18-20.

Ἀμήν.

and the lusts thereof :

grant, O Father, to me in mine unworthiness,

to put away the old man,

to be renewed in the spirit of my mind,

to put on the new man,

to put away falsehood,

to say and to speak truth in love,

to walk carefully,

to be filled with the Spirit,

to sing and make melody in my heart,

to give thanks always for all things.

Amen

Δὸς κύριε Παντοκράτωρ
 τοσοῦτον ὑπερεκπερισσοῦ μέτρον τῆς χάριτος
 τοῖς σε ἐπικαλουμένοις καὶ γνωρίζουσιν
 ἵνα ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις
 ἐν τοῖς ἐπουρανίοις
 τοῖς σόφοις καὶ τοῖς μώροις κατὰ τὰ ἐπίγεια
 τοῖς ὀλίγοις καὶ τῷ πλήθει
 γνωρίσθῃ
 διὰ τῆς ἐκκλησίας ἐν ταῖς ἡμέραις ἡμῶν
 ἡ πολυπόικιλος σοφία τοῦ Θεοῦ.

Eph. iii. 10.

Give, Lord Almighty,
 such an abounding measure of grace
 to those that call upon Thee and know Thee,
 that unto the principalities and powers
 in the heavenly places,
 to the wise and to the foolish in earthly things,
 to the few and to the many,
 may be made known through the Church
 in our days
 the manifold wisdom of God.

Δός μοι κύριε κραταιωθῆναι	
εἰς τὸν ἔσω ἄνθρωπον	Eph. iii. 16.
ἔχειν χάριν δι' ἧς λατρεύω εὐαρέστως τῷ Θεῷ	
μετ' αἰδούς καὶ εὐλαβείας	Heb. xii. 28.
αἰχμαλωτίζειν πᾶν νόημα	
εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ	2 Cor. x. 5.
ἐν εὐλικρινείᾳ καὶ ἀπλότητι	
καλῶς ἀναστρέφεσθαι	2 Cor. i. 12.
ἐν παρρησίᾳ γνωρίσαι	
τὸ μυστήριον τοῦ εὐαγγελίου	Eph. vi. 19.
λόγον πρὸς οἰκοδομὴν τῆς χρείας	
ἵνα δῶ χάριν τοῖς ἀκούουσι	Eph. iv. 29.
λαλεῖν πρὸς οἰκοδομὴν	

Give, Lord, to me to be strengthened
in the inward man,
to have grace whereby I may serve God acceptably
with reverence and awe ;
to bring every thought into captivity
to the obedience of Christ,
in sincerity and singleness
to behave ourselves well,
to make known with boldness
the mystery of the gospel,
speech unto edifying as the need may be,
that it may give grace to them that hear ;
to speak unto edification

καὶ παράκλησιν καὶ παραμυθίαν. 1 Cor. xiv. 3.

καὶ τοῦτο προσεύχομαι

ἵνα ἡ ἀγάπη περισσεύῃ ἐν ἐπιγνώσει

καὶ πάσῃ αἰσθήσει

Phil. i. 9.

τοῦ ἐπιγινῶναι τὸ θέλημά σου

καὶ σε ὁ Θεός μου

ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ

καὶ φρονήσει ἐπιτακτικῇ. Col. i. 9; Eph. i. 8.

and comfort and consolation,

and this I pray ;

that love may abound in knowledge

and all discernment,

to learn to know Thy will

and Thee, my God,

in all wisdom and spiritual understanding

and orderly prudence.

BEDE ROLL.

(Private Intercessions.)

Boys of Wellington College.—Save them from the poison of corruption, the poison of untruth ; give them holiness of flesh, speech, and spirit : to grow in the knowledge of our Lord and Saviour Jesus Christ : to be filled with His Spirit and partake of His glory : to comfort those who work for them ; and in all things and above all things to seek and maintain Thy blessed honour.

Masters.—Give to them loving, holy, and pastoral spirits : and to their Head wisdom, strength, and firmness evermore.

.

God-children.—* Give them the increase of faith, hope, and charity, and that they may obtain what Thou dost promise ; make them to love that which Thou dost command. Bring them up in the nurture and admonition of the Lord.

* Initials are here added.

Benefactors.—One and all show them mercy
in that day.

.

My Servants.—* Make them first Thine, and
wholly Thine.

.

Friends.—Govern them and lift them up for
ever.

Fideles Defuncti.—Remember, O Lord, for
good the souls of Thy servants . . . and
of all the faithful that have entered into the
Tabernacles of Rest: and of Thy mercy
refresh them in Thy light against the day
of Thy coming; through, &c.

Queen.—Nursing mother to Thy Church.

Missionaries.—That through them the know-
ledge of Thy glory may cover the earth, as
the, &c.

Novate Novale.—† *Collect.* (Praesta, Domine,
ut credita nobis.)

Church of India.

* Cf. Archbishop Laud's Devotions "Pro Servis."

† As given on p. 141.

Church of England.

*Church of Lincoln,
Truro, Canter-
bury.*

Bishops.

ἀγαυρίαμα ἐπὶ τῆς γῆς.

1. στῦλος καὶ ἐδραίωμα
τῆς αληθείας. Δι-
δασκαλεῖον τῆς
ἀγιότητος

2. Δεσμὸς κατὰ κόσμον
καθολικωτάτης πί-
στεως· ἐν καρδίαις
λαοῦ φέρεσθαι

3. ὑπὸ σοφιστῶν ἢ
βιαστῶν μὴ ἱερο-
συλᾶσθαι

4. ἐκκλησία πενητῶν·
ἐκκλησία πτωχῶν.

Church of England.

*Church of Lincoln,
Truro, Canter-
bury.*

Bishops.

Insolence upon the earth.

1. Pillar and ground of the
truth.

School of holiness.

2. Bond of most Catholic
Faith throughout the
world: to be borne in
the hearts of the people.

3. Not to be violated by
the crafty or violent.

4. Church of the poor
Church of the rich.

Dean and Brethren.—Da Truronensibus sanctam pretiosam et pacificam basilicam. Da Capitulum fidele et spirituale.

[*Dean and Brethren.*—Give to the people of Truro a holy, precious and peacemaking church. Give a faithful and spiritual Chapter.]

Clergy, Ministers, Choristers.—Ecclesiis vacantibus probos pastores; multiplica fratribus fratres et omne incrementum Dei; lectores, rectores sanctifica. Da plebi veritatem, veracitatem, castitatem.

[*Clergy, Ministers, Choristers.*—To vacant churches good pastors: add brethren to brethren and multiply all the increase of God; sanctify readers, rectors. Give to the people truth, truthfulness, and chastity.]

Cancellarii Scholae.

Poor in spirit: lovers of poor men:

Constant in study: mighty in Scriptures:

Pure in doctrine: strong in the faith:

Humble and fervent: and ardent with love:

Chaste: and reverent: and instant in prayer:

Full of veracity: verity: modesty:

Searching their own hearts: not pleasing themselves.

ἵνα πληρωθῶσι
 τὴν ἐπίγνωσιν τοῦ θελήματός σου
 ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ
 περιπατῆσαι ἁξίως τοῦ κυρίου
 εἰς πᾶσαν ἀρέσκειαν
 ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες
 καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ Θεοῦ
 ἐν πάσῃ δυνάμει
 δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης σου
 εἰς πᾶσαν ὑπομόνην καὶ μακροθυμίαν
 μετὰ χαρᾶς· Col. i. 9-11.
 Ἀμήν.

That they may be filled
 with the knowledge of Thy will
 in all wisdom and spiritual understanding ;
 to walk worthily of the Lord
 unto all pleasing,
 bearing fruit in every good work,
 and increasing in the knowledge of God,
 in all power :
 strengthened according to the might of
 Thy glory
 unto all patience and long-suffering
 with joy. Amen.

Cambridge Church Society.—That it may prosper and prevail also.

*King Edward's School.**—That it may be the centre of Christianity to the whole town.

All Schools : Board, Sunday.—That in all the teaching of Thy true religion, may for ever flourish and abound.

.†

Trinity College, Cambridge.—That they may lay their antient and fresh splendours at Thy feet.

All Clergy.—Parochus c. Parochia.

Knit the hearts of the fathers to the children and of the children to the fathers.

Assyriis nostris da doctores, veritatem, libertatem.

Domus ecclesiae sit opulenta operibus.

[To our Assyrians grant teachers, truth, liberty ;
May the House of the Church be rich in works.]

* At Birmingham, where he was educated.

† Here follow initials of societies, &c., of which he was patron, or with which he was connected.

Antiphona Pacifica.

O Domine, sit aliquis finis hujus belli ecclesiastici.
Ne sit amplius Juda et Israel : Hierusalem et
Samaria. Roboam et Jeroboam.

[Antiphon of Peace.]

[O Lord, let there be an end of this ecclesiastical
war !

Let there no more be Judah and Israel ; Jerusalem
and Samaria ; Rehoboam and Jeroboam !]

For the Spread of the Gospel.

Let us pray,

For an outpouring of heavenly grace upon all Missionary Bishops and Clergy, Teachers and Colleges, that through the labours of the Church the knowledge of the truth may overspread the world.

For an outpouring of the grace of Christian liberality in the hearts of Christian people, that they may be zealous to enable the men who preach the Gospel to live of the Gospel.

Let us pray that the hearts of this people may be prepared and the divine call be heard and answered by many who are fitted to proclaim the glad tidings of salvation.

Let us pray for all Christian people who live among the heathen, that by their lives and conversations they may not shame the religion which they profess, but may glorify the faith of their holy Lord and Saviour.

Let us pray for the writers and thinkers of our own time and country, that they may do nothing against but all for truth ; and that, rejoicing in the truth, they may desire effectually to spread light through darkness, and be blessed in their deed.

Daily to be recited by me as Prebendary of Heydour cum Walton in the Cathedral Church of the Blessed Virgin Mary of Lincoln for the health and rest of our Benefactors.

PSALM iv. Cum invocarem.

PSALM v. Verba mea auribus.

* "*Ab uno quoque canonico post Psalmos suos dicatur.*"

"Kyriel, Christeel, Kyriel, Pater noster. Et ne nos inducas. Salvos fac servos tuos et ancillas tuas. Animae famulorum famularumque tuarum requiescant in pace. Domine exaudi orationem meam. Dominus vobiscum. Oremus. Omnipotens sempiterne Deus qui vivorum dominaris simul et mortuorum, omnium quoque misereris quos tuos fide et opere futuros esse prenoscis, te supplices exoramus ut pro quibus effundere preces decrevimus quosque vel praesens seculum adhuc in carne retinet vel futurum jam exutos corpore

* Cf. Lincoln Cathedral Statutes. Bradshaw & Wordsworth. "The Black Book," pp. 300-1. For the Collect *Omnipotens*, &c., see "Sar. Miss," pp. 777*, 882*.

suscepit, pietatis tuæ clemencia omnium delictorum suorum veniam et gaudia consequi mereantur eterna per dominum nostrum. Dominus vobiscum. Benedicamus Domino."

To be said by each Canon after his Psalms.

* Lord have mercy. Christ have mercy. Lord have mercy. Our Father. And lead us not. Save Thy servants and handmaids. May the souls of Thy servants and handmaidens rest in peace. Lord, hear my prayer. The Lord be with you. Let us pray. Almighty Everlasting God, who art Lord both of the living and of the dead, and pitiest all those whom Thou dost foreknow to be Thine by faith and works: we humbly beseech Thee that those for whom we have determined to offer our prayers, both those whom this world yet holdeth in the flesh, and those already unclothed of the body, whom the world to come hath received, may by Thy goodness and mercy be counted worthy to attain pardon of all their sins, and eternal joys, through our Lord. The Lord be with you. Bless we the Lord.

* The following *preces* are written in an abbreviated liturgical form; the response in each case being understood to follow its proper versicle.

*Daily for my Lord the Bishop of Lincoln by me, his
Chaplain. After Mattins.*

℣. Lord, hear our prayer.

℞. And let our cry come unto Thee.

Let us pray.

Almighty God and most merciful Father, who of
Thine infinite goodness* . . . Grant, we beseech
Thee, to Thy servant Christopher, Bishop of
Lincoln . . . *and so to the end.*

Then for the peace of the Church as followeth,

Ant. O pray for the peace of Jerusalem; they
shall prosper that love Thee.

PSALM cxxii. Laetatus sum.

† *Ant.* O pray. . . .

* As in Consecration of Bishops, Book of Common
Prayer.

† *Or this Ant.* O pray. ℣. Build Thou, good Lord, build
the walls of Jerusalem. ℞. Then shalt thou be pleased
with the sacrifice of righteousness.

V. Let Thy priests be clothed with salvation.

R. And let Thy saints sing for joy of heart.

Let us pray.

* O Lord, we beseech Thee, let Thy continual pity, &c.

•*After Vespers, as above.*

Collect. Most merciful Father . . . upon Thy servant, Christopher, Bishop of Lincoln, &c. [*as in Consecration of Bishops*].

Then for the Peace of the Church.

Ant. The city of our God, the holy place of the tabernacle of the Most Highest, God is in the midst of her.

PSALM xlv. Deus noster refugium.

Ant. The city.

V. We wait for Thy lovingkindness, O Lord.

R. In the midst of Thy temple.

Collect. † Lord, we beseech Thee to keep Thy household, &c.

* Coll. for 16th Sun. aft. Trin.

† Coll. for 22nd Sun. aft. Trin.

S. Hugh, Bishop of Lincoln.*Nov. 17.*

Ant. Behold a great priest who pleased God in his days and was found righteous, and a covenant of peace was made with him.

V. O ye Priests of the Lord. . . . "

R. O ye servants of the Lord. . . .

V. Well done, good and faithful servant.

R. Enter thou into the joy of thy Lord.

Collect. * O God, who didst singularly adorn Thy blessed Confessor and Bishop Saint Hugh with noble acts and shining signs of grace; grant that his holy pattern may enkindle us, and his brave and virtuous deeds enlighten us; through Jesus Christ our Lord. Amen.

* "Sar. Brev." iii. 1059.

FOR THE FAITHFUL DEPARTED.*

“Remember, O Lord, all those [. . . of the sacerdotal order and those of the laics . . .] who are already at rest ; grant rest to their souls in the bosom of our holy fathers Abraham, Isaac, and Jacob ; gather them together in a green pasture, and lead them forth beside the waters of comfort in a paradise far from all grief, sorrow, and mourning, in the glorious light of Thy saints.”—*[St. Basil.]*

The Diptychs of the Dead read here.

“Receive their souls, O Lord, grant them rest and vouchsafe them Thy heavenly kingdom. But for us who remain upon earth, keep us in Thy faith and bring us to Thy kingdom ; give us always Thy peace, that in this, as with all other things, Thy holy, glorious, and blessed name may be hallowed, glorified, praised, blessed, and sanctified together with Jesus Christ and the Holy Ghost.

“Peace be with you all.”

“Give rest, O Lord, to the bodies, souls, and

* From a letter written to the Rev. Canon Wickenden, 1849.

spirits of all who from flesh and blood have made their way to Thee, the Lord of all flesh, in the bosom of Abraham, Isaac, and Jacob, in a paradise of pleasure, in a place of rest, in the tabernacle of Thy saints, in the company of those who keep the most solemn feast, whose life is perfectly free from trouble, and where they may enjoy the firstfruits of those unspeakable good things which Thou hast promised ; make them worthy a full enjoyment of them ; not imputing to them their sins, not entering into judgment with Thy servants, for in Thy sight no man can be justified. For our Lord and God, Jesus Christ, was the only Person who was ever united to a body of flesh, and entirely subdued all the sinful lusts thereof, so as to leave no room for them to take hold of Him, through whom we also hope," &c.

"So direct, O Lord, and prepare us in this life for the meeting of Thyne only begotten Son, that when He shall come with the holy angels in the glory of Thee His Father, to gather together His saints, we may not, through the fondness we have to our passions, or the burthen of our sins which we have committed, be let or hindered when His elect shall be taken up to meet Him in the air.

"Grant that with them also we may sing the triumphal hymns, and with glory and praise say, 'Blessed is He that cometh in the name of the Lord' ; that in this, as well as in all other things, Thy name may be praised and glorified," &c.—
[*Liturgy of Severus, Patriarch of Antioch.*]

MEDITATIONS, &c.

Limen Orationis.

1. Desire to serve Him.
2. Confidence in His goodwill to you.
3. To will His will—for "Virtue is a greater end of Prayer than all other ends, however spiritual."
4. To be working out the prayer, and to determine to go on working.
5. Thankfulness for particular gifts and graces ; before asking. Appeal to what He is and what He has done.
6. Hold to a bright view of His kindness whatever happens.

Matutina.

Adjuva me Domine Deus, in bono proposito ac sancto servitio tuo, et da mihi HODIE perfecte INCIPERE, quia nihil est quod hactenus feci.

[Help me, Lord God, in good resolution and holy service of Thee, and grant me THIS DAY perfectly to BEGIN; for what I have done hitherto is nothing.]

Disagreements with strangers sometimes strengthen our devotion deceitfully.

Disagreements with friends make our prayers seem vain.

Anger against friends closes us in an iron chest against heavenly influences. Love has apparently lost his power, so that we do not trust him.

Anger in friends makes a moral paralysis in counsel.

The Collect* teaches how "Peace and Concord" lead on to knowledge of God.

Any misrepresentation of any person made by us corrupts and enfeebles our judgment.

Any content in what is unfavourable spoils the basis of judgment.

* The 2nd Collect, "For Peace," at Mattins.

*** Via Pacis ac Verae Libertatis.**

- i. Stude, fili, alterius potius facere voluntatem quam tuam.
- ii. Elige semper minus quam plus habere.
- iii. Quaere omnibus subesse.
- iv. Opta semper et ora ut voluntas Dei integre in te fiat.

† Hei mihi, Domine, miserere mei.

Contendunt laetitiae meae flendae cum laetandis moeroribus, et ex qua parte stet victoria nescio.

The Way of Peace and True Liberty.

- i. Be zealous, my son, to do rather the will of another than thine own.
- ii. Ever choose to have less rather than more.
- iii. Seek to be under all.
- iv. Ever wish and pray that the will of God may be wholly done in thee.

Woe is me, O Lord, have mercy upon me!
Lamentable joys struggle with joyous sorrows, and
on which side
stands victory I know not.

* "Imit. Christ." iii. xxiii.

† Cf. "St. Aug. Conf. Bk." x. 27-29, &c.

Hei mihi, Domine, miserere mei.
Contendunt moerores mei mali cum gaudiis bonis :
et ex qua parte stet victoria nescio.
Hei mihi, Domine, miserere mei : hei mihi.
Ecce ! vulnera mea non abscondo.
Medicus es, aeger sum.
Misericors es, miser sum.
Et tota spes mea non nisi in magna misericordia
tua.
Da quod jubes et jube quod vis.
Da saltem me impedimentis meis timeam expediri.

Woe is me, O Lord, have mercy upon me !
My evil sorrows struggle with my good joys, and
on which side
stands victory I know not.
Woe is me, O Lord, have mercy upon me ! Woe
is me !
See ! I hide not my wounds :
Thou art the physician, I the sick.
Thou art merciful, I need mercy.
And my whole hope is only in Thy great mercy.
Grant what Thou commandest, and command what
Thou wilt.
Grant at least that I may fear to be unladen of my
loads.

Restringe me a fluxu consuetudinis qua tabesco
in mortem.

Da velle fortiter et integre ; non semisauciam
hac atque hac versare et jactare voluntatem,
parte assurgente cum alia parte cadente
reluctantem.

Sero te amavi, pulchritudo tam antiqua et tam
nova, sero te amavi.

Cum vero inhaesero tibi ex omni me,
nusquam erit mihi dolor et labor.

Viva erit vita mea, tota plena te.

Hold me back from the flow of habit in which I am
wasting to death.

Grant me a strong and whole will : not to turn and
toss a maimed will this way and that, struggling,
with one part rising and another falling.

Late have I loved Thee, O Beauty, so antient and
so young !

Late have I loved Thee !

But when I shall have fastened myself to Thee
with my whole self,

I shall in no place have pain and trouble.

My life shall be alive, all filled with Thee.

ΕΝΕΡΓΗΤΙΚΗ

Not to be dilatory in commencing the day's main work.

To neglect no work : to observe the proportions of works.

Not to murmur at multitude of business or shortness of time, but to buy up time all round.

Epistolis illatis non ingemere—μηδὲ γεῦ.

[Not to groan when the letters are brought in : not even a murmur.]

Not to magnify undertaken duties by seeming to suffer under them, but to treat all as liberties and gladnesses.

Not to call attention to * crowded work or petty fatigues, or trivial experiences.

Instantly to reply to temptations in thought.

* σινεθλίσσον αὐτόν. [E.C.] [Mk. v. 54.]

Learn how unintentionally forbidding and depressing tone and look may be if there is not inner peace.

Before censuring any one obtain from God a real love for them. Be sure that you know, and that you allow all allowances which can be made. Otherwise how ineffective, how perhaps unintelligible, how perhaps provocative, your best-meant censure may be.

* "O quam bonum et pacificum de aliis silere, nec indifferenter omnia credere, neque de facili ulterius effari."

[Oh ! how well doth it make for peace to be silent about others, not to believe everything without discernment, and not to go on easily telling things.]

"Imit. Christ." iii. 45.

ΧΡΗΣΤΟΤΗΣ

Calumnious ears. Believing evil.

Nurturing fancies. Mean interpretations.

Disparagement.

Feeling people in one's way, in the way.

Gloom. Sudden flushes. Impatience.

Amarulentia. Excandescencia.

[Bitterness. Passionateness.]

Cross accusation : hasty *unmeant* words.

Giving provocation by word, look.

Loving censure, prolonging censure.

Severe judgments of young, children, servants.

Scaring others from belief and from devotion by
inconsistent temper, ungoverned tongue.

Heal wounds which in time past my cruel or
careless hands have made.

Draw out love in others by tenderness and con-
stancy, and try to consecrate that love to God.

φιλόξενος ἄνευ γογγυσμῶν

εὐμετάδοτος· κοινωνικὸς

ἱλαρὸς δότης· ἐν ἱλαρότητι ἐλεῶν.

[Hospitable without murmuring,

Generous : sociable

Cheerful giver : giving alms with cheerfulness.]

Melt down self-important truculence of self by faith and love.

τὸ ἐπιεικὲς ἡμῶν γνωσθήτω πᾶσιν ἀνθρώποις.†

[Let our forbearance be known unto all men.]

Encouragement gathered from appreciation of efforts by others and used as a motive for exertion interferes with the purity of the motive of serving God. Results ascertained would be a more substantial motive for exertion, but it would be inconsistent with humility to ascertain them, even were it possible to do so accurately. *A fortiori*, the lower ground is obliquely injurious to simplicity. If you would be soundly happy you had better entirely abjure the praise of men, even of saints.

"Obedience" in secular life is strict conformity to its arrangements, as well as to rules of health, rest, kindness, which, when free from temptation, one resolves on.

* 1 Pet. iv. 9 ; 1 Tim. vi. 18 ; 2 Cor. ix. 7 ; Rom. xii. 8.

† Phil. iv. 5.

ΤΑΠΕΙΝΟΦΡΟΣΥΝΗ

Ab omni appetitu inanis gloriæ
libera me, Domine.

[From all desire of vain glory,
Lord, deliver me.]

Not to seek praise, gratitude, or respect or regard from superiors or equals on account of age or past service.

Not to feel any uneasiness when my advice or opinion is not asked or is set aside.

Never to let oneself be placed in favourable contrast with another.

To make no remarks from answers to which self-satisfaction is hoped: * talking of self: seeming singular: hungering for conversation to turn on oneself.

To seek no favour, no compassion: to deserve, not ask for, tenderness.

* What Augustine calls "emendicata suffragia."—
[Con. X. xxxviii. 63.] [E.C.]

To bear blame rather than share or transmit it.

To endure often, even if one's innocence cannot be established without shame* to another.

When credit for my own design or execution is given to another *μὴ ἔνοχλῆσθαι—χάριν εἶδεναι*.
[Nor to be disturbed—to give thanks.]

Ἡδιστα δαπανᾶν καὶ ἐκδαπανᾶσθαι ἐὰν καὶ ἴττον ἀγαπῶμαι.

[Most gladly to spend and be spent, even if I be loved the less for it.]

Not to let the undeserved love of others be an unpaid debt.

To quit the most serious business at the first sign of obedience.*

* Referring, I suppose, to the "obedience" in secular life spoken of above, p. 237.—ED.

In pace Martinus.*

O Amor, O Pastor, qui quem tibi legeris agnum
Vitali tingis morte sinuque foves,
Nos qui tam dulces per te reminiscimur annos
Duc ubi non caeco detur amore frui.

* See page 169, footnote

Martin in Peace.

O Love, O Shepherd, who dost touch with life-
giving death
the lamb whom Thou hast chosen for Thyself,
and dost cherish him in Thy bosom,
Lead us, who by Thy mercy look back upon such
happy years
to that place where it may be granted us to enjoy
a love without blindness.

ΠΕΡΙΠΑΤΕΙΝ ΕΝ ΑΓΑΠΗ.

Fiat Voluntas Tua

A Te in me

Per me in Te.

Α

Τ

Ι Ν Τ Ε Ψ Ν Ι

Ω

Υ

Ξ

Δ

Ι Δ Σ Ι Μ Τ Ι Β Ι

Q V O D M A N U S M I H I.

“Si Tua defuerit consolatio, sit mihi Tua Voluntas
Et J V S T A P R O B A T I O pro summo solatio.”

Contra
malas
cogitt.

Per quinque tua volnera,
O mea misericordia,
Amor meus me libera.

E D. C.

TO WALK IN LOVE.

Thy will be done.
By Thee in me
Through me in Thee.

B
Y
T
H
E
I
N
T
H
E
E
W
N
D
S
O
F
M
Y
L

MAY I BE TO THEE
WHAT MY HAND IS TO ME.

"If Thy solace cease, may Thy will
And JUST TRIAL be my highest solace."

Against evil thoughts.	By Thy five wounds O Compassion O Love of mine, deliver me.
------------------------------	---

* IN • MEMORIAM *
 SACERDOTII • COLLATI
 ET
 PASTORALIS • CVRAE • COMMISSAE
 A • SVMMO • SACERDOTE
 ET • PRINCIPE • PASTORVM
 IESV • CHRISTO *

HAEC • VIVA • DEI • ELOQVIA
 D.D

CANTVARIENSIS • ARCHIEPISCOPVS
 [EPISCOPVS • TRVRONENSIS]
 FAVSTA • PRECANS • OMNIA.

* The following was the inscription in the Bibles presented by him to each priest that he ordained. It was composed, I understand, by Dr. Chr. Wordsworth, Bishop of Lincoln.—ED.

• IN • MEMORY
OF • PRIESTHOOD • CONFERRED
AND
PASTORAL • CHARGE • COMMITTED
BY • THE • HIGH • PRIEST
AND • PRINCE • OF • SHEPHERDS
• JESUS • CHRIST

• • • •

THESE • LIVELY • ORACLES • OF • GOD
ARE • GIVEN

• • • •

BY • THE • ARCHBISHOP • OF • CANTERBURY
[BISHOP • OF • TRURO]
WITH • PRAYER • FOR • EVERY • BLESSING.

Hymns.

MONDAY EVENING.

In Summer.

How sweet the days, O Lord, are sped,
When brethren, owning Christ their Head,
From whom they live, on whom they feed,
Are one in spirit and in deed.

How sweet to Thee in purest lays
High lauds beneath one roof to raise ;
With banded prayers like valiant men
To storm heaven-gate and entrance win.

O love we this fair home, nor cease
To work her weal in busy peace !
“ O woe to him that will not fear
To scatter seeds of discord here ! ”

Yet every loss to gain shall turn
For hearts that Christ in all discern ;
Who fiercer fights is fairer crowned,
And foes deal honour with the wound.

250 Prayers Public and Private

More fell by far the flattering tongue
That saps the breast with secret wrong,
And sliding in unheeded slays
The soul with sweets of poisoned praise.

Grant us to live, blest Trinity,
In sweet exchange of charity,
And lighten each his brother's load,
Treading the heavenward, homeward road.

TUESDAY EVENING.

In Summer.

TE LUCIS ANTE TERMINUM.*

ERE darkling wanes the day,
O all-enlightening Lord,
For pity and for love we pray,
•Be Thou our watch and ward.

Unhallowed dreams dispel
Of wandering fancy born,
From ghostly malice shield us well
In stainless sleep till morn.

O Father, hear us pray,
Hear us, O Son and Lord,
Hear, Holy Ghost, who art for aye
With Sire and Son adored.

* "Brev Sarum." ii 224.

SATURDAY EVENING.

O LUCE QUI MORTALIBUS.*

THE splendours of Thy glory, Lord,
 Hath no man seen nor known ;
 And highest angels veil their eyes ,
 Before Thy shining throne.

Here we in darkness sit forlorn,
 Death's shade upon us lies ;
 But night will wane and o'er our heads
 The eternal dayspring rise.

So bright a day for us prepared
 For us Thou hast in store,
 That this all-glorious sun shall fade
 Its sevenfold light before.

But ah ! too long thou lingerest,
 Thou long-expected day,
 And ere we see thee we must cast
 This mortal coil away.

* " Brev. Paris," Sunday Vespers Trinity to Advent.

But when her bonds are rent, my God,
 My soul to Thee shall soar,
 And see Thy face and praise Thee well,
 And love Thee evermore.

Grant us Thy peace, blest Trinity,
 Fair love and saintly might ;
 And for this dim and fleeting day
 Give us immortal light.

FIRST SUNDAY IN ADVENT.

Before the Litany.

DIES IRAE.*

DAY of Doom, the last and greatest,
Which the waning world awaitest,
Sung by earliest seers and latest.

How shall all men faint for fearing,
When the Judgment Sign appearing
Bids the world to that great hearing :

When the grave's long silence breaking,
Peals the trump the nations waking
Round the Throne to muster quaking.

Earth herself and Death affrighted,
Open fast their dens benighted,
That the souls may be requited.

* "Miss. Sarum." 884*, "prosa pro defunctis qui voluerit."

Forth are borne the heavy pages
Of the record of all ages,
All men's deeds and all men's wages.

Then the Judge in solemn session
Drags to day each dark confession,
Dooms each vainly veiled transgression.

Woe is me, for who shall hear me ?
What kind saint from judgment bear me,
While the just stand trembling near me ?

Thou the King of that dread splendour,
Art the sinner's sole Defender :
Save Thou me, Thou King most tender.

Wrought for me and my salvation
Was Thy lowliest incarnation :
Canst Thou speak my condemnation ?

Thou hast sought me weary, sighing ;
Thou hast bought me by Thy dying ;
Save me, on Thy pains relying.

Righteous Judge to save or slay me,
Free of my offences make me
Ere the reck'ning day o'ertake me.

Sin and shame upon me turning,
Brand my brow with guilty burning ;
Pity me for pity yearning.

By the Magdalene forgiven,
By the dying robber shriven,
E'en to me a hope is given.

Judgment halteth not for weeping ;
Yet, Thy death's dear merits reaping,
Save me from the fire unsleeping.

From the goats Thy suppliants sever ;
With Thy sheep my soul deliver,
Safe at Thy right hand for ever.

When Thy face from them is hidden,
When the accurst to flames are chidden,
Let me to Thy house be bidden.

Day of tears and bitter mourning,
When mankind from this world's burning
Rise to sorrow or salvation !

Lord, receive my supplication—
Jesu, Saviour of the world,
Grant us everlasting rest.

THURSDAY BEFORE EASTER.

VERBUM SUPERNUM PRODIENS.*

THE Word of God, who hid in flesh,
Still heard in heaven the angels' lays,
Had reached through all His life of love
The earthly evening of His days.

Soon with a kiss the traitor friend
Should yield Him to His eager foes ;
And He with holy charm would soothe,
Ere came that hour, His brethren's woes.

He blessed the bread and blessed the wine,
And gave them all His flesh and blood ;
The bodies and the souls of men
Sustaining with angelic food.

So was He born their earthly friend,
Feasted with them their feast to be,
So died to ransom them from death,
So lives that they true life may see.

*“ Brev. Sarum ” i. col. mxxii. (Thomas Aquinas).

Grant, Lord, to us, full sore beset,
Refreshment from that sacrifice
Whose virtue unto faithful souls
Rolls back the gates of Paradise.

Hear us, all-glorious Trinity,
God undivided, ever blest,
And grant us all eternal life
In mansions of the heavenly rest.

TWENTIETH SUNDAY AFTER
TRINITY.

Before the Litany.

PSALM cx.

SPAKE the glorious Lord in heaven,
"Lord, be Thine this royal seat,
Till their armies thunder-riven
Bow the neck beneath Thy feet."

Lo ! Thy standards proudly going
Forth they fare the world to win.
Reign and prosper, overthrowing
All the lords of death and sin !

King ! the day is Thine : they own Thee
Prince o'er all the hearts of men ;
Girt with holy splendours crown Thee,
Bring Thee all Thine own again.

God with man, an Infant tender,
Of a stainless maiden born ;
Elder than the day-star's splendour,
Purer than the pearls of morn.

By the eternal oath appointed,
 Of the mystic order blest,
 Thou art vested, throned, anointed
 Evermore a kingly Priest.

When the doom of sin is sealèd,
 And the trump of Judgment rings,
 Darkly at Thy side revealèd,
 God shall bruise the godless kings.

Thou shalt judge among the heathen,
 Thou shalt fill the world with dread
 Never shall Thy sword be sheathen,
 Till it smite the Apostate's head.

But Thy spell of endless glory
 Is to suffer and to die ;
 Kedron with its bitter story,
 And the Vale of Agony.

Honour, blessing, virtue, merit
 To the Father and the Son,
 And the good and gracious Spirit,
 While eternal ages run.

ANNUNCIATION.

Evening before.

Hush'd the storms that lately ravèd ;
O'er the earth no armèd roar ;
Full upon the House of David
Shines the Bright and Morning Star.

List ! the Angel greets the Maiden,
" Christ is born if thou believe,
Solace of the sorrow-laden,
Ransom of the sin of Eve."

Lowly in her lowly dwelling,
With a holy virgin fear,
To the glorious Angel telling
God's high grace, she bowed her ear.

So the Spirit came upon her ;
Moved as o'er the antient deep ;
Gave her—O the unearthly honour—
God for her own Son to keep.

Purer than the dew of morning,
So He slid into our race,
Shamed humanity adorning
For a more than Angel place.

Jesu Maker ! Jesu Brother,
Lift me, gently leading on, .
From the bosom of Thy Mother
To Thy cross and then Thy throne.

ST. PHILIP AND ST. JAMES' DAY.

As mourns a widowed bride,
The Apostles sore were weeping
For the dear Lord who died
And in the rock lay sleeping.

Meantime the angelic word
Hath soothed the women's sadness,
Soon shall ye see your Lord,
The new-risen Sun of Gladness.

Swift as they sped to tell
The saints, His word receiving,
They met, they knew Him well,
And kissed His feet believing.

Home then the saintly quire
To Galilee returning,
Behold their hearts' desire,
And praise with speechless yearning.

So, Lord, through love and faith,
Be Thou our spirits sealing ;
Still show Thee strong in death,
Thyself on high revealing.

WRITTEN FOR THE CONSECRATION
OF CROWTHORNE CHURCH.*

(May 5, 1875.)

PRAISE we the Baptist's living Lord,
Who evermore shall crown
For His dear Church the ageless word
Of Him whose name we own.
The wonders of old time are ours,
With deeper meanings, richer powers.

"Behold the Lamb of God!" he cried—
The voice that thrilled the waste;
Down to the full on-rushing tide
The pilgrim thousands haste,
There from unfaltering lips to win
Knowledge of self, and grief for sin.

"Behold the Lamb of God: He stands
Yet silent and unknown;
Bright with baptismal fires, His hands
Lave and refine His own."
So still our spirits spirit-stirred
Are born of water and the word.

* I am indebted for this hymn to the Rev. G. F. Coleridge, Vicar of Crowthorne, Berks.—ED.

“Behold the Lamb of God!” he sounds
A more soul-piercing strain :
God’s spotless Lamb—and ours the wounds—
For this world’s life is slain.
And mystery of mysteries,
We touch, we taste that sacrifice.

Great Three in One, who didst o’ergleam
That mystic ministry,
Father in cloud, and Son in stream,
And Spirit hovering high,
More blest Thy kingdom’s youngest child
Than the dread Prophet of the wild !

ROGATION DAYS.

O THRONED, O crowned with all renown,
Since Thou the earth hast trod,
Thou reignest, and by Thee come down
Henceforth the gifts of God.
By Thee the suns of space, that burn
Unspent, their watches hold ;
The hosts that turn and still return
Are swayed and poised and rolled.

The powers of earth, for all her ills,
An endless treasure yield ;
The precious things of antient hills,
Forest, and fruitful field.
Thine is the health and Thine the wealth
That in our halls abound ;
And Thine the beauty and the joy
With which the years are crowned.

And as, when ebb'd the flood, our sires
Kneel'd on the mountain sod ;
While o'er the new world's altar fires
Shone out the bow of God ;

And sweetly fell the peaceful spell,
Word that shall aye avail ;
"Summer and winter shall not cease,
Seed-time nor harvest fail."

Thus in their change let frost and heat
And winds and dews be given ;
All fostering power, all influence sweet,
Breathe from the bounteous heaven.
Attemper fair with gentle air
The sunshine and the rain,
That kindly earth with timely birth
May yield her fruits again.

That we may feed Thy poor aright,
And, gathering round Thy throne,
Here in the holy angels' sight
Repay Thee of Thine own.
For so our sires in olden time
Spared neither gold nor gear,
Nor precious wood, nor hewn stone
Thy sacred shrines to rear.

For there to give the second birth
In mysteries and signs,
The face of Christ o'er all the earth
On kneeling myriads shines.
And if so fair beyond compare
Thine earthly houses be ;
In how great grace shall we Thy face
In Thine own palace see.

DEDICATION.

*July 16 (1863).**Morning.*

URBS BEATA.*

BLESSED city, Heavenly Salem,
Peaceful vision dim-descried ;
Built of living stones elected,
Built for ever to abide ;
Angel-circled, as the Virgins
For the Bridegroom deck the Bride.

Newly bright from heaven descending,
Robed in bridal raiment meet,
Ready for the heavenly marriage,
Forth she comes her Lord to greet ;
Glorious shine her golden bulwarks,
Shines the golden-paved street.

Radiant gleam her pearly portals,
Widely-flung each ample door,
Where in marriage-garments glistening

* "Brev. Sarum." i. col. mccccxlix.

They are entering evermore,
 Who the bitter cross embracing,
 Christ's reproach in this world bore.

Stern the strokes, the dint was heavy,
 Keen the graving of His hand,
 Ere each finished stone was planted
 As the Master-BUILDER planned,
 Beauteous, changeless through all ages,
 In the House of God to stand.

DEDICATION.

Evening.

ANGULARE FUNDAMENTUM.*

DEEPLY laid a sure Foundation,
Christ the Anointed Corner-stone,
Reaching on to every nation,
Binding both the walls in one,
Sion's joy and strong salvation,
Makes the faithful all His own.

All her halls a royal priesthood
Fills with music gloriously,
Praise of God from saintly voices
Ringing out melodiously,
Heralding with endless joyance
God the One in Persons Three.

Visit, Lord, the earthly temple
Where Thy presence we implore ;
Here receive the rising incense

* "Brev. Sarum." i. col. mccccxiii.

From the hearts that Thee adore :
Sprinkle here Thy benedictions,
Dews of healing evermore.

Mete Thou here the promised measure,
Running o'er and closely prest,
Foretaste of the eternal pleasure
By the saints in light possess ;
There our heart is, there our treasure,
Paradise and Home and Rest.

To the everlasting Father
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Honour, glory, virtue, blessing,
Praise and might and majesty.

CONFIRMATION HYMN.

How glad was lost Samaria's street ;
God's word rang in their ear ;
The palsied rose, the lame went fleet,
Dark spirits fled for fear.

Acts viii. 7, 12.

Dear tokens of baptismal grace
Waiting to be outpoured ;
Health to our halt and stricken race,
Dawn from the night restored.

But when the Spirit's self was given,
Even in the idol's home,
Through God-sent hands ; in tongues of
heaven
Men spake of things to come.

Acts xix. 35.

Acts xix. 6.

The signs are past, the gifts remain ;
Newborn of water we,
And of Thyself, in rising strain
Blest Spirit, ask for Thee.

St John iii. 5

In Thine Apostles' ways we crave
To share the Apostles' grace : Phil. i. 7.
'Tis more than Eden we would have,
And Heaven in every place. St. John xiv. 17.

Giver of life, give all Thy strength, 6
A Christlike growth mature : Eph. iv. 13
Unbroken through all ages' length
May Thy fresh seal endure. Eph. iv. 30.

EDW. TRURON,

November 19, 1881.

**To the Glory of Thy Holy Name.
Amen.**

